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"Church and Mission in
Japan

in

JANUARY, 1941

A report to the Board of Missions
and Church Extension of The
Methodist Church of a visit to
Japan by

BISHOP JAMES C. BAKER
DR. RALPH E. DIFFENDORFER



BOARD OF MISSIONS AND CHURCH EXTENSION
THE METHODIST CHURCH

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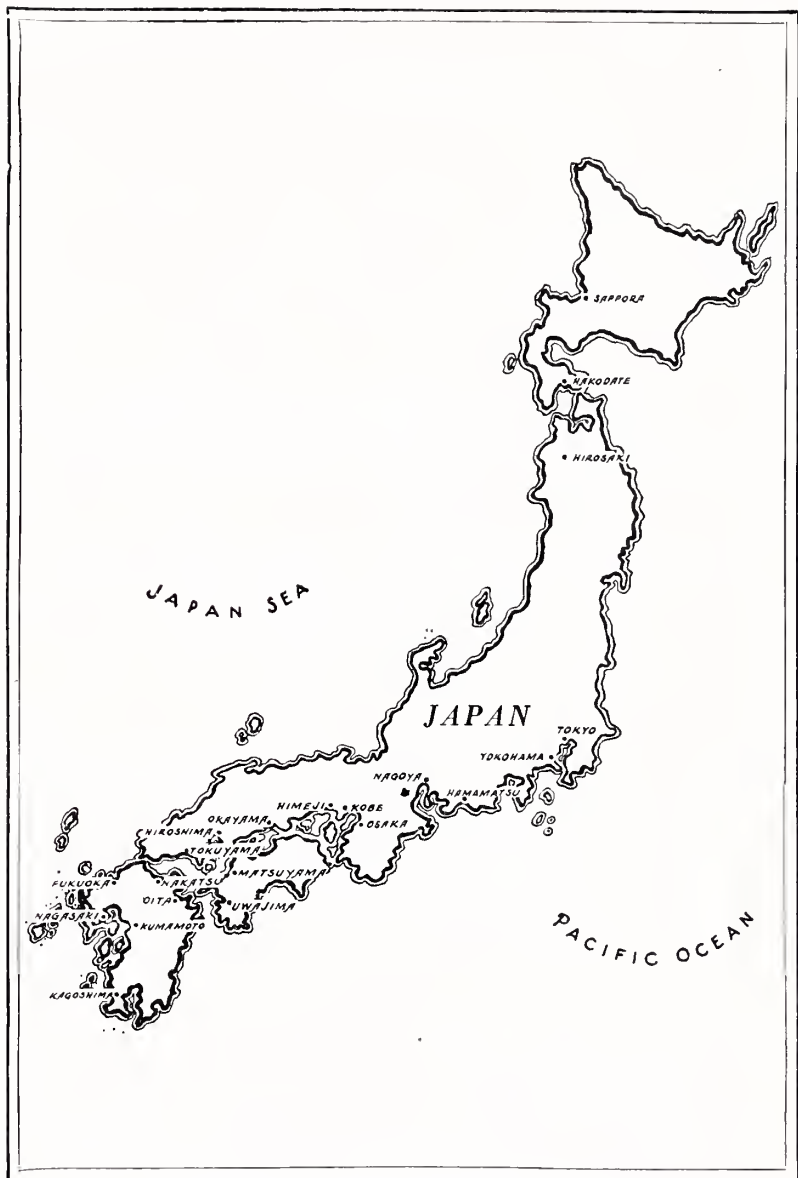


KOREA
(Chosen)

Important Methodist Centers in Korea

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Important Methodist Centers in Japan

INTRODUCTION

THE INVITATION

On October 12, 1940, and again on November 12, Bishop Yoshimune Abe sent letters of invitation to visit Japan to Bishop James C. Baker and to Dr. R. E. Diffendorfer, from which the following extracts are taken :

FROM BISHOP ABE TO BISHOP BAKER

Oct. 12, 1940, Tokyo, Japan

"We are so glad that at this critical time you have been given supervision of the missionary work in Japan, since we know how well-informed and sympathetic you are with our churches and their problems.

"I am just back from a trip in Chosen where I talked with Bishop Chung. He spoke of the many changes and problems the Church over there is having to face, and expressed the hope that The Methodist Church in America will send over someone with authority to confer and plan with us regarding the many adjustments that may lie ahead.

"We in Japan Proper, too, must make many momentous decisions and settle many basic policies within the coming months. It is very urgent that we have conference and advice from the 'home Church' regarding many of these matters. So I join most earnestly with Bishop Chung,—and I believe with all the missionaries as well,—in requesting that you as the Bishop with supervisional responsibility for this field take the necessary steps to make possible such a joint conference."

". . . There are many rumors and misunderstandings, and I hope you will not gather from them that there is any change in our fundamental affection and desire for cooperation with the home Church and her missionaries. We shall

all of us have to adjust ourselves and our work to many profound changes, but in that we expect never to change. Please re-assure our friends in America that our understanding and cooperation must never be loosened in any way.

"I regret to have to ask this additional task of you, but the necessities of our situation make it unavoidable."

FROM BISHOP ABE TO DR. DIFFENDORFER

Nov. 12, 1940, Tokyo, Japan

"As I have cabled you today it is very necessary and desirable that you yourself make the trip to Japan and Korea as one of the deputation contemplated at this time.

"I know, with the world situation so changing, it will be difficult for you to absent yourself from the office and the country for too long a period, but please come. I realize also that this may sound very selfish, especially since I did not accept your kind invitation to the Atlantic City General Conference; but as things have developed here within the past few months, I am glad now I did not leave Japan.

"When you come to Tokyo there are a number of things I want to sit down and talk through with you, especially with respect to future policies of missionary cooperation with the United Church in Japan. I am not only referring to Methodist policy; but, since you are a member of the North American Foreign Missions Conference and also related closely to the International Missionary Council, I believe your presence would make possible taking up the whole question of missions in Japan in relation to the changes that are occurring here in the Churches and in the National Christian Council."

THE BOARD'S RESPONSE

Bishop Abe's invitations were considered by the Board of

Missions and Church Extension at its first Annual Meeting in Philadelphia, November 22-29, 1940. The Board authorized the following four persons to proceed to the Far East as soon as practicable:

Bishop James C. Baker, assigned to episcopal supervision of the Methodist Missions in Japan and Korea by the College of Bishops of the Western Jurisdiction upon reference to the Western Jurisdiction by the General Conference of 1940.

Bishop Arthur J. Moore, President of the Board of Missions and Church Extension, and authorized by the Bishops to visit the forthcoming China Central Conference and invited by the Bishops in China to preside over the China Annual Conference of the former Methodist Episcopal Church, South.

Miss Sallie Lou MacKinnon, formerly the Foreign Secretary for Woman's Work in the Board of Missions of the Methodist Episcopal Church, South, and now an Executive Secretary of the Woman's Division of Christian Service in charge of the administration of Woman's Work in China and Africa.

R. E. Diffendorfer, Executive Secretary of the Division of Foreign Missions, who since 1924 has been related to the administration of Methodist Episcopal Missions in the Far East.

It was decided that Bishop Baker and Dr. Diffendorfer should proceed to Japan at the earliest date possible and return to the United States directly.

It was agreed that Bishop Moore and Miss MacKinnon should go in time for the China Central Conference, due to convene on April 3, 1941, and that they should stop in Japan and Korea, either going or returning. (At this writing, February 19, 1941, it appears that the international situation may make it impossible for Bishop Moore and Miss MacKinnon to go to the Far East.)

OPPORTUNITIES FOR CONSULTATION

Bishop Baker and Dr. Diffendorfer were in Japan and Korea during the month of January, 1941. The opportunities for consultation and the wide contacts made possible for them are somewhat indicated in the following:

Conference on the evening of arrival with missionaries at Aoyama Gakuin on the best use of time during the visit.

Lunch and reception by the Executive Committee of the National Christian Council.

Three conferences with Ambassador Grew.

Tea and conference with the Committee on Japanese-American Relations of the National Christian Council.

Meeting with the Committee on Policy and Cooperation with the Japan Methodist Church.

Two prolonged conferences with Bishop Yoshimune Abe.

Executive and Personnel Committees of the Japan Mission Council.

The Annual Meeting of the Japan Mission Council (4 days), all the missionaries of the Methodist Church in Japan being present with a few exceptions due to illness. Two missionaries from Korea were present throughout.

A luncheon of Methodist laymen arranged and presided over by the President of the Laymen's Association.

Meeting with the Principals of all the Methodist Schools in Japan and individual conferences with each one, consuming a day's time.

Conference at the Chancellery of the Embassy on legal matters affecting the holding of property.

Interview with Mr. Sekiya, member of the House of Peers, auditor of a large bank, and President of the Japan-Chosen Goodwill Association, formerly in the office of the Government-General in Chosen.

Conference with Dr. Kagawa.

Tea and conference at Osaka Y.M.C.A. with an interdenominational group of Japanese Christian leaders, laymen, and ministers.

Visits to Kwansei Gakuin; Kobe College for Women;

Women's Bible Training School, Kobe; Lambuth Training School, Osaka; English Night School, Osaka; the Palmore Institutes for Men and Women in Kobe, and to various churches.

Lunch and conference at a suburban hotel in Kobe of Methodist ministers and laymen arranged by Bishop Abe.

Two conferences in Tokyo and two in Kobe of missionary leaders in the various denominational missions. All the larger denominations working in Japan were represented at these conferences.

Prolonged conferences with Methodist missionaries in the Tokyo-Yokohama region and in the Kobe-Osaka region on possible withdrawal of all missionaries.

A conference with Japanese women leaders in church and social work.

Tea at the America-Japan Society—a reception for their President, Count Kabayama.

Visit to Nagoya, one of the centers of the former Methodist Protestant Church.

Visits in Tokyo to the Wesley Foundation working among students of the Imperial University, the Publishing House, Bible House, Tract Society, and St. Luke's Hospital.

Interviews with various individuals including:

Numerous interviews with representatives of the press.

Soichi Saito, General Secretary of the National Committee of the Japanese Y.M.C.A., who was generous in the arrangements for many meetings and acted as interpreter.

Professor Yamamoto, Dean of the Engineering School at Waseda University.

Mr. Shimizu, President of the Far Eastern Steamship Company.

Mr. Matsuyama, member of the Lower House.

Dr. Obata, Secretary, Japanese-American Relations Committee.

Viscountess Saito (by Bishop Baker).

Admiral Nomura, newly appointed Ambassador to the United States.

Foreign Minister Matsnoka.

A second interview with Mr. Sekiya after the visit to Korea.

In Keijo, Chosen, (Seoul, Korea), there was opportunity for the following :

A meeting of the Korea Mission Council.

Prolonged conferences with all Methodist missionaries in Korea.

Conferences with the leaders of the Korean Methodist Church both from Pyengyang and Seonl, including Baron Yun Tchi Ho, Bishop Chnng, former Bishop Ryang, Dr. Hugh Cynn, Dr. Helen Kim, Dr. Oh, President of Severance Union Medical College, Dr. H. K. Lew, Director of Religious Education for the Korean Methodist Church.

A meeting with Japanese Christian leaders in Korea.

Interviews with Mr. Shiobara, Director of the Department of Education, and with ;

His Excellency, General Minami, the Governor-General.

THE REPORT

I. Major Factors in the Present Situation.

- I. What are the major factors which must be kept in mind in the Japanese picture today in the light of which we must re-think the work of the missionary, the Missions, and the life of the Japanese Church?

As we name these factors, it is not just an academic exercise. The list represents actual vital forces in Japanese life which cannot be overlooked and which must be understood if our course is to be shaped wisely.

1. The essential and fundamental place in Japanese life of the Emperor and the "Imperial Way."

Descended from Amaterasu O Mikami, the Sun Goddess, the Japanese attribute divine origin to the Emperor. This principle, doctrine, belief, or myth has always been a conserving and steadying factor in Japanese life.

The significance of the Emperor in the nation is summed up in the first article of the Constitution which proclaims him as inviolable, sacred, and eternal, —The Emperor will reign forever.

The Emperor is regarded as the Head of the Empire's family, and the family is central in Japanese life. "Ie" is the Japanese term for this unified household which in Japan has a somewhat different and deeper connotation than the word "family." "Ie" in Japan means "the historic, consanguineous, and spiritual inheritance from ancestor to descendant in one unbroken line." (*Japan from Within*, Masanori Oshima, p. 13.)

The Imperial rescripts or any national policy approved by the Emperor have, in the eyes of the Jap-

anese, a sacred character and are regarded as inviolable and are unquestioned.

At present, the Emperor side of this empire family relationship is pronounced and emphasized.

2. The almost universal characteristic of the Japanese to assimilate—the ability to combine the old and the new. “This assimilative power is rooted in the fundamental law of Japan of revering ancestors and cherishing descendants.”

The history of Japan cannot be explained except in the light of this principle of assimilation, *e.g.*, the influence of China, India, Confucianism, Buddhism, and “Western Civilization.”

In totalitarianism, Japan is trying another adventure so as to further conserve her national solidarity, culture, and peculiar heritage.

Some say that, in the acceptance of totalitarianism, Japan is trying on the latest political novelty.

This blending of the old and the new is one of the reasons why the present Japanese picture is so often confused, mixed, blurred, contradictory, and uncertain as to what lies ahead.

3. The “New National Structure” by which is meant “the principle of unity” or totalitarianism. It is called “Shintaisei.”

Modern totalitarianism finds a congenial background in the structure of Japanese national life and the central place of the Emperor.

An accepted and well-known slogan or principle of the Japanese is “Kun Min Do Chi”—“Emperor people same rule,” or the Emperor and the people cooperate for national welfare. This means that the nation-family takes precedence over the individual.

In Japan, the Emperor *is* the State. In the above principle, Kun Min Do Chi, when the *Kun* side is emphasized, totalitarianism and the possibility of a

dictatorship increase, and the people are more and more secondary.

Japan is now in the process of going over from a parliamentary to a totalitarian state. This must always be kept in mind.

Among the present-day evidences of increasing totalitarianism are the following:

Increasing curbs on civil liberties, freedom of speech, the press, of assembly, and of interpolation in Parliament, not merely as war measures, but as principles of cooperation for the national good.

The regimentation of Japanese youth in a national government sponsored youth organization.

The creation of "Neighborhood Guilds or Associations" with national control.

Increasing regimentation of all education, "thoughts control," military training in the schools, elimination of all foreigners in "thoughts teaching."

Creation of a new centralized national economy in industry, commerce and finance, and, where the average family feels it most keenly—the rationing of food, cloth, fuel, electricity, gas, gasoline, and the elimination of purchases by the Japanese of all luxury articles.

The enlistment of the civil population, men and women, old and young, by neighborhoods, schools, and even churches in public works—a new kind of WPA—all "voluntary" service for the State.

"The National Spiritual Mobilization"—another evidence of totalitarianism. This "build up" is seen in the following:

The mobilization posters. One in a train was translated by Bishop Abe as follows:

National Spiritual Mobilization

Early Rising—Time Saving
Spirit of Gratitude

Big National Cooperation
Hard Working
Strict Observance of Time
Saving Money for the Country—Thrift
Strong Body and Mind
No Drinking—No Smoking

Other national slogans:

Way of Life for the Subject
Service for All—Kill Oneself for the Larger
Life
Forget the Past
The New Creation
Self-denial

The creation of a national will through propaganda. The same answers to all questions; increased attention to shrine attendance; the use of god-shelves and charms in all homes; the Emperor's portrait in all schools, carefully guarded and seen only on special occasions.

Universal support of the "war," less frequently referred to as the "incident"; the home-coming of the ashes of the soldier dead; the send-off of new recruits; the send-off of companies of soldiers to the front; tablets in schools and churches listing the killed; no news from the front.

Idealizing a sordid enterprise into a noble spiritual adventure. "We see this thing in a new light."

Throwing responsibility on England and the United States—the devil on which to throw the onus. Manifest influence of this spiritual mobilization on the Churches.

4. The New Order in East Asia.

By this phrase and another now widely used, "Co-prosperity Sphere in Asia," the Japanese mean an Asia

for the Asiatics under the domination of Japan; an "Asiatic Monroe Doctrine," but with an economic bloc under Japan's political control and military domination.

Japan has a sense of mission, of manifest destiny, a Messianic claim almost fanatical, possessing a large per cent of the people. It has penetrated even where it does not possess them. "We have started and we cannot turn back," is the almost universal attitude. Said Mr. Matsuoka, "Japan will not back out of China and nothing can stop her expansion to the South. It is the will of the people."

It is difficult to discuss the "New Order," for no one, in her estimation, "understands" Japan and her "friendly" mission toward China.

Japan is fully conscious of her amazing success since 1868—the opening of the Meiji era. She is now one of the world's great powers.

A new population move for 100,000,000 people is now announced. "We need more babies to carry through our destiny." No reference now is made to population pressure. "We have taken over a room in some one else's house. Now we have to go through with it and must have more children," said a nationally prominent Japanese woman.

A growing new mood of determination leading to intimidation. "We have lost our patience; we must now intimidate. America, mind your own business! The time for talk is over," said the Foreign Minister.

5. The Axis Alliance.

The text of the treaty is known—but the secret agreements have not been revealed.

Why did Japan join the Axis? Among the answers given were:

"Our interests are with Germany, war, or no war," said the Foreign Minister.

A protection for Japan against Russia is one

conjecture. This protection would be assured by a Germany friendly to Russia or by a Germany an enemy of Russia.

A German victory, which is almost universally accepted, would give Japan the colonies she needs.

If Japan joined up with the United States and Britain her stake in a German victory would leave her just where she now is.

England and the United States have "forced" Japan into the Axis just as "England forced Germany to fight for her life."

Japan firmly believes Germany is on the side of the "have nots," and "America in her easy arm-chair" is for the "haves." "Therefore," said a prominent Christian pastor, "the war is no ethical problem for Japan but a problem of living." Said he, "We have been forced to take our attitude toward China—Japan might even take a criminal attitude toward China and be justified in it."

There is a growing German influence in Japan.

The pattern of the new national structure will be readily recognized.

Herr Schultz, the Director of the German Youth Movement, is reported to be now in Japan, an adviser to the *Mombusho*, the Department of Education. He is said to have been invited by the Japanese Government and is helping to outline the new Youth Organization and is counseling on other matters.

German advisers are reported in other fields.*

* "Seven hundred German books, a gift of the German Government, were recently presented to the Tokyo Imperial Library by H. E., the German Ambassador in Tokyo. The books include the First World War, in 14 volumes; the complete works of Bismarck, in 19 volumes; the New National System of Germany, and other rare publications covering phases of German politics, economy, history, fine arts and literature. The collection will be named the "German Government's Gift Collection" and will be opened to the public in the near future. It is the largest collection received by the institution from a foreign government since the reconstruction of the library following the 1923 earthquake." From "The Travel Bulletin," Dec., 1940, N. Y. K. Line.

High American authorities feel Germany will over-reach herself in her attempt to control.

German pressure to involve the United States with Japan is evidenced:

Germany has not yet recognized the Wang Ching-wei regime in China.

It is reported that Germany is helping China against Japan in order to bring pressure on Japan against Britain and America.

It was reported that efforts were made to prevent Admiral Nomura's sailing to the United States. This was on good authority. Doubts were expressed up to the very day of his sailing that he would get off.

There is a growing use of the German language in the schools.

"The Germans are not damn," said the Foreign Minister, and followed it up by an intelligent review of Germany's achievements in art, music, education, and philosophy.

6. The Seeming Impasse between the United States and Japan.

There is anxiety concerning the possibility of war with the United States among all classes. It has grown amazingly in recent months and was easily observed during January, 1941. It was heightened to alarming proportions after Mr. Roosevelt's Fireside Chat of Dec. 29, 1940, and Mr. Hull's statement to the Committee on Foreign Relations. Anxious concern was expressed in the kitchens, shops, taxi cabs, and by clergymen, doctors, business men, members of Parliament, lower and upper House, educators, liberal laymen and women, the Governor-General of Korea, a former Ambassador to the United States, a former Foreign Minister, and the present Foreign Minister.

There is a wide-spread parallel feeling that war with

the United States is inevitable. There is despair of any solution of the issues involved.

There is a manifest unwillingness in the Japanese to compromise and they throw the blame on the United States. "Ninety-nine per cent of the people do not want war and if it comes the United States will bring it." "Japan will never attack the United States."

The lack of understanding of Japan's real aims by the United States makes the council table almost impossible. Said Mr. Matsuoka, "I wish I could take the Clipper and go to Washington and discuss these matters with President Roosevelt. But, there's no use."

There is a sense of fatalism as to the ordering of human affairs (possibly the influence of Buddhism). "This world situation has gotten beyond the control of men. We are now carried on by a blind force. Nothing can stop it."

There is a feeling that President Roosevelt holds in his own hands the decision for a possible Armageddon. The full responsibility belongs to him. There seems to be no sense of responsibility in Japan. "There is nothing that Japan can do about it."

As these points of view were unfolded, we wondered how many people in the United States are aware of the futility and tragedy of a war between the United States and Japan and whether the American people are living in a fool's paradise. From many Americans we heard the phrase, "It would be an easy job to lick Japan. A few weeks would do it."

7. The Growing Control of the extreme right in the military—a Nazi group.

There is an almost universal feeling among those in civil government, including Parliament members, educators, business men, and Church leaders that nothing can be done through the usual channels about the present trends in Japan's national life. "It is in the hands of the military," so it is said.

The Manchukuo and China affairs and the push to the South are apparently the products of the military.

Students of Japanese Government have always recognized the fundamental conflict between the civil authority and the Army and the Navy. Each has had access to the Emperor and there is no provision in the Constitution for the coordination of civil and military policies. There are evidences now that the civil authority has no play or power and that Japan is mounting toward a military dictatorship.

As new regulations in Japan unfold, the German military pattern is revealed.

While the military has not yet assumed control, it has already forced changes in government.

While it is not clear what their relationships to the military are, there are growing bands of terrorists like the Black Dragon Society. Military police and plain clothes men are in evidence everywhere and more and more use Gestapo methods.

There is an increasing evidence that the new totalitarian structure for the State is for the purpose of mobilizing the entire resources of the Empire for the military conquest of Asia, thus carrying the unitary principle in Japan's national life far beyond the Emperor-family relationship.

On the other hand, there is considerable feeling that there may be an internal upheaval before Japan comes to a complete military dictatorship. Thus far in the clashes, the military has won out, but as a member of the House of Peers said, "a dictatorship would have to overthrow the Imperial Way and this ultimate clash has still to come."

II. Effects of the National Structure on Religion.

1. The conflict between Shinto and Shintoism and other religions is breaking out afresh.

The struggle has been manifest in Korea for some time.

There is pending a check-up of every home for godshelves and charms.

The National Christian Council has appointed a committee to study this problem in relation to the Christians.

Many Buddhists look askance at the increase of Shinto as a possible national religion although Buddhism has long since infused itself into shrine observances.

The shrine is a symbol of Japan's spiritual life. The ancestor gods and goddesses, the Emperors, legendary figures, human forefathers, and loyal soldiers are all revered and worshipped at shrines. The worship of ancestors is almost universal in Japan.

"Shinto, Buddhism and Christianity—not in regard to the essence of faith but in relation to the organizational set-up, are being required to respond to the new structure of the totalitarian State," said Dr. Tomita in his sermon as Moderator of the Church of Christ in Japan.

The real issue for Christians is whether or not shrine attendance, the saying of prayers, the making of offerings to ancestors, and the so-called shrine worship are to be regarded as real religion in conflict with the worship of the Living God.

There are those, both ministers and laymen, who believe that before Christianity will ever flourish in Japan it must come to terms with Shinto just as

Buddhism has done. There is a tendency today to regard Shinto as a national patriotic cult and not real religion, and it is said that Shinto and Christianity can therefore exist side by side. Those who hold this view are sustained by the recognition of Christianity by Government on the same level as Shinto and Buddhism in the recent Religious Bodies Bill; also by Article 28 of the Constitution providing for religious liberty in Japan, and by the repeated declaration of responsible government leaders that shrine attendance is a patriotic observance and not a religious act.

The fact to note here is the determination of the Christian leaders to hold fast to the realities of Christian experience and to the essentials of the Christian faith.

2. The "unifying principle" or totalitarianism is bringing pressure on Shintoism, Buddhism, and Christianity to unite their various sects.

In Buddhism the sects have already been reduced from 56 to 30 and the unifying process is still going on. (It was reported later that the number is now down to 15. R. E. D.)

3. Progress toward unity in Christianity.

At the beginning of the present "national structure" pressure, some thought that a union of Roman Catholic, Greek Orthodox, and Protestant Churches might occur.

The Roman Catholic Church soon removed itself from any union effort.

For reasons not altogether clear, the Greek Orthodox and the Anglican-Episcopal Church (Seikowai) withdrew from the union movement although the latter has had three observers in the meetings of the Committee on Union.

Many of the smaller Protestant denominations have already joined the larger groups. Some few are holding out, having observers in the Church Union Committee meetings.

At the present time (February 1, 1941), it is not clear what action the Church of Christ in Japan (the N. K. K.) will take toward union.

From the beginning there have been advocates, both ministers and laymen, of one Protestant Christian Church in Japan.

The sectarian propaganda of the Missions, however, has resulted, possibly, in sharper denominational lines than appear in any other field, a movement which has been supported by a large number of small denominational theological schools.

The Drafting Committees of the Committee on Union are now at work shaping up the reports of four Commissions into a constitution for the new United Church. These Commissions concern administration, the ministry, the creed, and finance.

Central in the plan is the structure of the new Church itself, which has fifteen regional conferences, each with a chairman responsible to the *Torisha* who is recognized by the Government as the head of the Church and as "responsible for the conduct and management of the affairs of the Church."

On one side of this central structure are the "Auxiliary Movements,"—the Y.M.C.A., Y.W.C.A., the Youth Organizations, the Boy Scouts, etc., whose future relationships are still uncertain as lying between the national Government youth movement and the new United Church structure. Other auxiliary movements like the Publishing House, the Tract Society, and the Bible Society will be related to the Church in some way.

On the other side of this central structure are the "Bloes," representing the denominational organiza-

tions in whatever number they remain and enter the union. These Blocs are regarded as temporary and transitional in character and they have no legal standing. The length of time of the continuance of these Blocs is still sharply debated and will probably not be formally decided, which fact gives the friends of Church union some concern. During the continuance of these Blocs they will each elect a head (Sanyo). Together, these Sanyo will form a council to advise the Torisha but they have no legal standing.

It is significant that it is proposed that these Blocs, sharply reduced in number, shall not carry their denominational names but shall be referred to as Bloc No. 1, No. 2, No. 3, etc., which scheme is looked upon as helping to remove the vestiges of denominational labels from members in the new Church.

Some of the greatest obstacles to union have arisen in the Commission on Creed.

Many are concerned over the Japanese word for God. The word now used is *Kami*, which confuses the Christian concept of God with Japan's old national deities. "Kami" is used at the shrines for "an unseen person," or "someone above you." A Japanese word or phrase expressing the idea of God as Heavenly Father is suggested by some.

Another creedal issue is an ancient one. Shall the Holy Spirit be worshipped and adored or only adored? Church history seems to be repeating itself.

Other controversies rage around phrases in the Apostles' Creed, such as "born of a virgin," "to judge the quick and the dead," and the "resurrection of the body."

The attitude of the *Mombusho* is to make the creed a general statement and keep out of it all controversial matters. The *Mombusho* gave assurance to Mr. Tomita that the Church would have freedom to

determine its own creed, providing, however, it contains nothing contrary to the new national structure. This tallies with the assurances given in Korea by the Department of Education.

The Commissions and the Drafting Committee have worked independently of the missionaries, none of whom have been present in any of the meetings. Apparently the Japanese have desired to be free to work out their own future Church structure.

It is an interesting speculation as to how far the proposal for Church union represents the desire of the Japanese Christians or is due to pressure.

Unquestionably there has been a growing purpose to achieve unity. The Congregationalists and the Methodists particularly have been moving in that direction. Increasing numbers of laymen have been impatient of the heavy overhead and the expense of denominational headquarters and of officials necessary to maintain the machinery of many small groups of churches.

Many Japanese Christians feel that they are in their particular denominational groups by accident, that they are what they are not by choice but because of the Mission to which they happened to be related. No opportunity was ever given them to compare the different denominational polities and doctrinal statements and to choose for themselves. They were simply taught what the missionaries regarded as "true" for each denomination.

Church union and the general situation are driving the Christians to be more loyal to the fundamentals of the faith, compelling a rethinking of Christianity in its more essential forms. If there are changes they will be for the better. The Church is now seeking what is common to all. The Christian verities must now be discussed and defined according to Japanese experience. "We Japanese may

be able to see deeper than the missionaries could see for us Japanese. We must now interpret Christianity in its racial meanings," said a prominent pastor, a Ph.D. from an American university.

On the other hand, there is no question as to outer pressure toward union. While the chairman of the Commission on Union says he has never been called to the *Mombusho*, he admits that the "force of circumstances" was so generally perceived in the October, 1940, meeting that the will to seek union was practically unanimous. As Dr. Tomita put it in his sermon as Moderator, "the structure of the State is literal totalitarianism."

As to what "force of circumstances" may mean, the situation facing the Church has been referred to as a "typhoon" and "we are now going through a tunnel." Some indications of pressure are:

The regulations of the new Religious Bodies Law, passed by the 1940 session of the Diet to take effect April 1, 1940, requiring registration of Churches before April 1st, 1941, especially those affecting Church administration by foreigners, and the elimination of financial support from abroad.

Actual demonstrations of antagonism by petty officials and other groups in certain localities. While seemingly local in character, it is difficult to be sure that the local officials are not being used by the higher-ups to prepare the way for more general pressure.

The sudden and drastic proposals for the unification of the theological schools can scarcely be explained as wholly spontaneous, desirable as it may be.

There is also the pressure of other anti-Christian forces at work in the world today now fully perceived by Japanese Christians who say, "We Christians are fighting with our backs to the wall."

The degree to which unity will be achieved will depend on how far the formation of the new "National Structure" goes. A phrase often heard was "in due time, the denominations will all come in."

In spite of manifest difficulties some measure of unity will undoubtedly survive, especially if the Missions and the Mission Boards will recognize that there may now be in Japan a providential opportunity to realize our oft-uttered prayer for Church unity.

Articles by T. Miyakoda, General Secretary of the National Christian Council and one of the secretaries of the "Preparatory Commission on Church Union," and by Charles Iglehart in the January, 1941, *Japan Christian Quarterly*, discuss fully the process and the problems of achieving Church unity.

III. Effects of the National Structure on Missions and Missionaries.

1. One of the complicating factors as the Churches in Japan face their new situation is the variety of relationships of the organized Missions and of the missionaries to the different Japanese denominational Church groups. This variety ranges :

From Mission control of the Japanese Churches to Church control of missionaries.

From missionaries as members of the Japanese Churches to complete separation of the Mission from the Church.

From cooperation and fellowship to separateness, misunderstanding, and in some cases, approaching bitterness.

2. Desire for freedom from foreign control.

The present national spirit is a creative or, at least, an initiating influence and a releasing factor. Nevertheless, until recently, everywhere there have been evidences of "hanging on" versus "turning over."

The Japanese desire to control the education of their own children, which means that foreigners can no longer hold administrative positions or teach "thought-control" subjects in the schools.

The decision to eliminate subsidies to the current budgets of the Churches means the desire to cut off any possible control of policies and personnel by foreigners. It does not mean any lack of appreciation of financial help in the past nor does it announce no need of help in the future.

The movement away from a mission-centered Church in Japan has passed the stage of resolutions,

good intentions, and pious prayers. It is now an actuality.

3. Relation of Missions and Missionaries to the United Church.

Consideration of this problem has been postponed until the new Church constitution has been presented to the Government and approved in order to avoid any complications with past relationships and undue foreign influence.

There is eagerness, however, on the part of certain individuals, to receive suggestions from those who understand and are sympathetic. Some missionaries are simply unable to be of any help at this point. Some are prone to make hard and severe judgments, seeing only blacks and whites in the picture, instead of the complexities involved.

The future relation of the Missions to the "Blocs" will probably be through Cooperating Committees, *e.g.*, the proposed Committee of Eight on cooperation with the Missions in the United Church of Christ in Japan (the N. K. K.).

Whatever measure of unity is attained will require similar unity in Mission and Board approach:

In a new United group on the field representing all Mission agencies cooperating with the new Church; and

In a similar United Board agency at home.

These approaches will both need the most careful and sympathetic attention of the Mission Boards.

The future status of the missionaries as individuals in the new Church is still problematical, but all agree that it will be different. As Charles Iglehart has written, "The Great Divide has been passed." It is clear, though, that only those missionaries will find places in the new Church who have credentials or "union

tickets issued by the Church," as one missionary dubbed it.

Will there be any real jobs for the missionary in the new Church? "Yes, decidedly," was the answer from the Japanese leaders. The real problem, however, is whether or not the Japanese Church can give the missionaries jobs with sufficient freedom, initiative, range, and responsibility to make a challenging and worthwhile service. We believe that it can and that it will.

Many missionaries feel that this is entirely possible and offer themselves for service on this basis. When relieved of the administration of finances and personnel and of concern for correct denominational machinery, discerning missionaries have said there would then come release for real creative effort of a spiritual sort and for the forming of lines of fellowship across organizational, racial and national barriers.

From every side, there were words of profound and genuine appreciation of the work of the missionary and of the "Mother Churches." Many expressions of gratitude, formal and informal, by groups and individuals, were sent to America by us.

IV. Property and Finance.

The Property Situation.

1. The variety of methods of holding and controlling the use of Mission and Church property by the several denominations makes generalization difficult.
2. The legal holding bodies in Japan are the *Shadan* and the *Zaidan*. These are legal holding corporations or "Foundations."
3. The demands of the new situation seem to require:

Church and parsonage property must all be held in Japanese Church Zaidan. If and when the new united Church is recognized and its Zaidan is organized, then it is proposed to transfer to it all the church and parsonage property now held by the several denominational bodies.

All school and institutional Zaidan shall be under Japanese control and with safeguards as to their Christian purpose.

Missionary residences may be continued in Mission Zaidan as long as organized Missions remain, or the residences may be transferred to church or institutional Zaidan with agreements for possible use by missionaries.

Should missionaries all be compelled to leave the field, their legal standing in Shadan or Zaidan ceases after six months, which means that these Mission holding bodies should now be so constituted with Japanese members as to provide for any such emergency.

The "restricted areas," or military zones, are being constantly extended. "When property of aliens is included in such areas, it is safer to transfer the prop-

erty to Japanese-controlled Zaidan, although this is not absolute protection," is the opinion of a representative of the Chancellery at the United States Embassy.

Future Financial Aid.

1. Self-support in the Churches.

It is the impression that the effort to self-support in the current budgets of the Churches is now a decided and positive policy. April 1, 1941 is the official date for this policy to go into effect.

Present Mission-aided churches have three years to come to self-support without any foreign aid, and those that fail have two additional years for final adjustment, *i.e.*, to be closed out, to be combined, or attached to self-supporting churches. The responsibility for finishing up the Mission-aided churches lies with the denominational "Blocs." After these present Mission-aided churches are provided for, then all future Mission aid will be under the control of the new Church. This will be a real problem for every "Bloc" and one is impressed with the seriousness with which it is being faced. Each "Bloc" will have its own method of dealing with its aided churches.

It may be of interest to note how the Japanese Methodists are proposing to solve this problem. The amount needed next year by the Japanese Methodists, over and above the amount received from the Missions and the money they themselves raise for home missions, is 40,000 yen. This represents the new money which must be found. They propose to ask 10,000 yen from the present self-supporting churches. Then they will keep only 1/5 of the 92 Bible women, most of whom are mission-supported. Then, the laymen are raising an endowment fund of 250,000 yen a year for four years, the income from which is to be used for home mission aid.

2. Self-support in Schools.

No recurring grants for current budgets are expected after April 1, 1941, in order that the schools may be entirely released of possible foreign control through funds.

Lump sum or free gifts in this transitional period may be possible for from two to five years. Each school is working out its own financial program which must be approved by the *Mombusho*.

It is expected that free gifts may be possible in the future. By "free gifts" is meant contributions to the school to be administered by the institution itself. Each Mission Board will have to work out this problem for itself with its corresponding group in Japan or it will have to be faced by the united groups, if and when they come into existence.

One is impressed by the sincerity and ability of the Japanese school principals to assume this undertaking. Listening to their proposals all adds to an unforgettable picture of genuine sacrificial purpose.

They are already thinking through their programs of financial adjustments.

Financial campaigns among the alumni and friends are planned.

Added income from increased enrollment is expected.

Further economies and sacrifices by faculty are being assumed.

There must be noted the danger of large gifts from non-Christian sources (especially in Korea), which will bring a new possible control to these Christian institutions.

3. Theological Schools.

It is hoped in the United Church to combine all theological schools into two institutions for men and two

separate institutions for women. One each of these will be located in the Tokyo region and one each in the Kobe-Osaka-Kyoto region.

Proposals are already made and partially agreed upon for a union training school for women workers in the Kobe-Osaka region. (The union of Lambuth, a Methodist institution in Osaka, and the Woman's Bible Training School, Congregational, in a beautiful location adjacent to Kobe College for Women.) Bishop Abe said a typhoon does damage but sometimes good. In this case, "it moved in a single night the Lambuth School to a new location."

4. Social Institutions.

The problem of the support of the social institutions has not yet arisen because they are not classified under the Department of Education, but under a Department of Social Welfare.

So far as is now known (February 1, 1941), regular recurring contributions may be sent as usual to such institutions.

5. The Attitude of the Laymen.

After conversations with prominent laymen of different denominations, one is led to cherish a great hope for the future of the Japanese Christian Churches and their institutions.

On the foundation of their previous experiences, they are assuming new responsibilities and undertakings.

Some laymen are organizing for the teaching and practice of stewardship. One layman in referring to the slogan calling for sacrifice for the nation said, "We must raise this slogan to a higher level." "Service for all," said he, "is the sacrificial principle in Christianity."

V. Immediate Missionary Strategy.

1. Possible evacuation of the present missionary force in Japan.

It is estimated that about one-third of the Protestant missionaries have already evacuated. Five hundred more or less remain, including some families, many single women, and wives. Roman Catholic priests and sisters mostly remain.

Seventy Methodist missionaries remain in Japan and seven in Korea. (Feb. 1, 1941.)

There is continued pressure from the United States Government through the consular agencies for evacuation as a "precautionary measure." Additional warnings were heard from Ambassador Grew. "You are assuming a grave responsibility, if you urge your missionaries to remain in Japan," said the Ambassador.

There is increasing evidence of Japan's determination to push out all foreign interests from the entire Far East.

There is increasing tension between Japan and the United States.

The atmosphere is ripe for a possible "incident."

Sharp criticism of the United States by Government officers is heard.

Hostile attitude of Government-controlled press is seen.

There is a change in popular opinion, indicating a crisis near at hand.

A marked change in the attitude of Japanese Christian leaders and educators appeared in the latter part of January (1941).

The situation was becoming so critical that it was breaking through the usual Japanese reserve and courtesy, especially to beloved teachers and co-workers.

Trusted Japanese friends had begun to warn missionaries and teachers in Government schools that the time had come to go home.

In case of an "incident," open break, or hostilities it would be too late for the missionaries to evacuate. In case of an "incident":

The missionaries have no precedents to guide them as *belligerents*. Heretofore they have been *neutrals*.

All shipping would be stopped.

The courtesy shown to the Ambassador in closing the Embassy and leaving the country might not be extended to others.

Hostile demonstrations which have already occurred show what might happen on a large scale under aggravated conditions.

Old-timers recalled the riots against Americans in the days of Theodore Roosevelt, including the burning of Christian churches and schools.

All predict immediate internment, which will be severe in treatment because Gestapo methods are already in evidence.

The treatment accorded certain Britishers both in Japan and Korea shows what might happen even before hostilities break out. (Bishop Cecil of Korea may still be in jail in Seoul. Note the arrest of Miss Lawrence, a Canadian missionary. An English priest is now in jail in Haiju. Note also the treatment of the English Salvation Army officers.)

2. Some missionaries feel that complete evacuation is now advisable aside from the war situation.

It would leave the Japanese leaders free to work through their adjustments without embarrassment

from the presence of former missionary teachers and colleagues.

The missionaries would then be free to be invited back on a new basis.

Some feel that these are not primary reasons for evacuation, but in case of evacuation they would be compensating factors.

3. The welfare of the Christian Movement in Japan should be the guiding principle in any further evacuation.

This is the attitude of all the missionaries who repeatedly removed their personal safety as a guiding factor. They were willing to stay if remaining would serve the cause to which they had dedicated their lives.

To many missionaries, this problem has become a tragic inner struggle around their conviction that "God has sent me here."

There is lack of precedent for a decision of this sort. The missionaries to Japan face a new situation. Never before has there been the possibility of armed conflict on the part of the United States with a country to which her nationals have gone as missionaries. The frequent comparisons with difficulties in China throughout the years simply do not fit the present Japanese scene.

Again and again, the missionaries asked, "What will be the effect of our going?" To this, there came a clear answer from the Japanese:

Leaving Japan at this time and under these conditions will not be a shock to the Japanese Church.

In going, missionaries will not be looked upon as deserters.

Going will not prejudice future return under different conditions.

The above, the expression of Japanese Church leaders, was confirmed by trusted missionaries of long experience.

4. Our recommendations and why.

The missionaries were unanimous in seeking the help of responsible Board representatives as to the course to be taken in this unprecedented situation and repeatedly requested that the Boards at home be confronted with the necessity of a decision.

Some feel that they are too close to the situation for good judgment.

Many missionaries feel that, in the presence of their Japanese colleagues, they must be relieved of the responsibility of making the decision to go home. It has already been pointed out above, that it is almost impossible to explain the international situation to the Japanese, especially when the missionaries are confronted on every hand with the question as to why they do not espouse Japan's course in China and go home to organize propaganda for Japan's cause. If the missionaries, especially those desiring to remain and adjust themselves, have to choose, the Japanese might well suspect that they were going because of the new Church situation or because of the desire of the Japanese to assume control and responsibility in the Church. Without any explanation from the authorities, many Japanese Christians in local communities do not yet understand the evacuation of recent months.

On the other hand, if no choice is made for the missionaries, then the Japanese Christians may be compelled by "force of circumstances" to urge them to go.

The United States Government has only "advised" and their advice has been so variously interpreted as to make for confusion instead of clarity. There would be less embarrassment all around if the Boards would now take the responsibility. Those who know Japanese etiquette and reserve will appreciate this problem, quite aside from the hesitancy

of the Japanese to reveal any pressures put upon them.

It became increasingly clear that the Japanese Christian leaders wished to avoid discussing this matter of evacuation directly with their missionary friends in Japan and that they desired the counsel of responsible Church officials from the United States.

The above considerations led to the following specific recommendations concerning further evacuation of all Methodist missionaries in Japan and Korea.

The immediate home-going of all who had not heeded the first advice from the United States Government, *i. e.*, women and children, those in uncertain health, and all unnecessary persons. The latter phrase has a new significance in view of recent events, which left many missionaries with what they regarded as "nothing to do."

All other missionaries were asked to begin preparations for complete evacuation before April 1, 1941. These preparations were to include:

Arrange with the responsible Japanese leaders to leave work with entire good will and as if going soon.

Begin personal packing for possible hasty departure.

Plan final disposition of household goods, books, etc.

Make tentative steamship reservations, clearing all contacts with steamship offices through one person in Tokyo and one in Kobe in order to avoid confusion.

Final decision as to possible withdrawal to be made later by the Board, upon further word from the Japanese leaders, and after consultation in Washington and New York.

Accordingly the following cable was sent to the Methodist Board on Jan. 27, 1941:

RADIOGRAM

Filed on Board "President Taft," Jan. 27, 1941.

Board Missions

150—5th Ave., New York

Regarding situation critical advised continued evacuation unnecessary persons Japan Korea and immediate preparation complete evacuation final decision pending word from Japan and conference New York Washington.

DIFFENDORFER BAKER

The above recommendations, with the supporting reasons, were shared:

With all Methodist missionaries available in both the Tokyo and Kobe regions; and,

With large and representative groups from other Missions in both Tokyo and Kobe regions, after having been advised by Ambassador Grew, who strongly approved the wider consultation on this policy.

Arrangements were then made to relay our discussions and decisions to all in outlying regions through personal contacts.

An emergency representative between the missionaries and the Board was appointed in each of the two regions, the coordinating officer being the chairman of the Japan Mission Council, Dr. John B. Cobb in Kobe.

As to further visits of Secretaries and other Board representatives from America to Japan, it was agreed that no large, formal deputation at this time is advisable, but that occasionally one or two, preferably two, responsible persons visit Japan for further conference and first-hand study.

Unless open hostilities cut off communications altogether, the situation in Japan will continue to change and will therefore require fresh study from time to time.

In the problem of maintaining fellowship with the Japanese Christians in these fateful days, one complicating factor is that many Japanese feel that they cannot write. In case of hostilities, with all means of communication cut off, we would be compelled to fall back on pledges of loyalty and good will previously given.

VI. Japan's Future Place in the Ecumenical Christian Movement.

1. The international outlook and liberalism is not dead in Japan.

The Japan-America Society continues with Count Kabayama as President. At a tea in his honor were seen many literary, political, and business leaders among the Japanese.

A surprisingly large number of foreign magazines and periodicals are still circulating in Japan; *Time*, *Atlantic Monthly*, *Readers Digest*, *The Christian Advocate*, *Christian Century*, and others were seen in various homes.

A British Information Service is circulated widely among the Japanese as well as foreigners.

There is free expression of liberal opinion in private and group conversations.

2. No sentiment could be found of any desire or at present any necessity to withdraw from ecumenical contacts.
3. The new Church structure and international relations.

A complete union of Protestant forces would absorb the National Christian Council and the regular Church officers would be the official ecumenical contacts.

Incomplete union would make necessary the continuance of some organization like the National Christian Council in order to bring the various denominations together and provide for international contacts.

The National Christian Council has appointed a committee to study this problem, but no action is likely to be taken until after the new Church structure is determined.

4. There is a rising and altogether sincere missionary impulse in the Japanese churches for both home and foreign missionary endeavor, especially to Korea, Manchukuo and China, to both the Japanese and the Chinese. Some of this missionary interest in China exists quite aside from Government pressure.
5. We carry to the Federal Council of Churches a formal invitation from the National Christian Council for a small deputation to visit Japan, representing both ministers and laymen, persons free from the administrative problems of the missions and missionaries. We urge the acceptance of this invitation and the early departure of two or three persons in this capacity.
6. We also carry to Dr. Mott an urgent request to send to Japan as soon as possible an able youth leader.
7. On the part of the Japanese there is the desire to send to America a goodwill deputation of Japanese.
8. There were multiplied evidences of the desire to maintain fellowship and good will with Christians of other lands, "whatever happens."

VII. Bearing on the Christian Movement.

Bearing of the whole situation on some aspects of the Christian Movement in the United States.

1. Japanese citizens in the United States and Japanese American-born citizens are bound to face increasing difficulties, especially on the Pacific Coast and in Hawaii. We should at least offer such measures of kindly treatment to these friends in the United States as we would like American citizens to receive if caught under similar circumstances in Japan.
2. Local churches, educational institutions, and individual Christians particularly may face a real test in the attitudes taken and treatment offered to Japanese Christians within our borders. What we do in this situation cannot fail to have a wide influence on the future of the Christian movement in Japan. Any contribution to this problem would probably best be made in the communities where the Japanese live and without any organized public movement.
3. We must think also of the presence of all the evacuated missionaries in America as well as their future relations to the work.

What may they say to the churches under the present circumstances?

Can they be used among Japanese people in the United States and elsewhere?

Can some be transferred to other work in other fields?

Should some take further preparation for possible return to Japan?

How can this situation be interpreted to the churches and to donors supporting work in Japan so as not to cut the nerve of future missionary endeavor?

4. What can and what should American Christians do in the face of these growing tensions in this terribly critical time?

Watch our personal attitudes toward the Japanese and things Japanese.

Acknowledge the United States' share in the guilt and keep free from hypocrisy and superiority complex.

We should urge our Government for a statement of how far we are willing to go and what we would do for the sake of peace in the Pacific. The United States should clarify its position in the Far East.

We should continue even in these tense times our agitation for the repeal of the Exclusion Act.

We should do everything possible to understand Japan.

We should also make every endeavor to help the Japanese people to understand how Americans feel toward Japanese aggression in China.

Bearing of the foregoing discussion on the Christian Movement and missionary policy in other lands.

1. If the Japanese are successful in Church union without too much Government pressure, Christian unity throughout the world will undoubtedly be advanced.
2. We are nearing the end of the sectarian approach in missionary endeavor. We will do well to remind ourselves of the action of the nationals at Madras.
3. Cooperation, union enterprises, and joint planning and administration should be set forward in all lands. Why not keep ahead of national pressures?
4. The world missionary movement must make a growing place for service by representatives of the Younger Churches to all lands.
5. There have been far too many western and foreign elements in the Christian movement in Japan. Her principle of assimilation is now at work and something really

indigenous may emerge. The Japonization of Christianity will have its repercussions in other lands.

6. The process of training and using national leadership and the national support of the Church and of Christian education must be speeded up in all lands. This is the only way to keep ahead of pressures. By losing our life, we save our life.

The bearing of the international situation on the foregoing.

1. All the above regarding the future Church has been outlined on the basis of the continuance of freedom of worship in Japan now guaranteed in Art. 28 of the Constitution, which is an ideal, however imperfectly carried out.
2. We must recognize the possibility, through an Axis victory, of the elimination of all missionary endeavor, the destruction of churches and institutions, and the persecution of the Christians. There are those who believe that a declaration of war with the United States will bring about these dire disasters.
3. An Axis defeat or a revolution from within will prevent the ascendancy of the extreme rightist groups and may make possible a liberal parliamentary government in the future, with all that means to civil liberties and to religious life and worship.
4. Our own judgment as to the future should depend not on what the Japanese say or promise but on what they do.
5. Finally, let it be unmistakably clear that a Nazi terror hangs over Japan and casts a shadow over everything we have said and hoped for.

VALUES OF THE VISIT

1. In accepting the invitation of Bishop Abe in a most critical situation we were able to demonstrate our Christian fellowship and our deep concern for the Christian Movement in Japan and Korea. In order to make this clear,

it was decided to go to Japan and Korea and then return directly to the United States and not go on to China, thus giving the impression that we were merely stopping in Japan en route.

2. Our attempts to be open-minded and sympathetic put the Japanese Christian leaders at ease and gave them freedom to discuss the new problems which are arising.
3. At the same time we had an opportunity to interpret to the Japanese what we regarded as the prevailing attitudes of American Christians toward Japan's conduct in Chosen, Manchuria, and China. We feel we did this without any suggestion that we Americans are blameless in this conflicting international scene, or, on the other hand, that we were condoning what Japan is doing in China.
4. To the missionaries, we were able:

to help them think through their most difficult problems for which there is no precedent in missionary history;

to share with them the burden of far-reaching personal and group decisions and in some cases to take the responsibility for these decisions;

to strengthen the morale of the missionaries as many faced the uprooting of life careers;

to help them to see their problems in perspective and to give some measure of a larger view—to see their problems in the larger setting.

What we have received is the satisfaction of an unusual experience in witnessing some phases of a significant transitional and possible creative moment in the history of the Christian Movement in the Far East. Also we have gained a knowledge and understanding of the unusual administrative problems now clamoring for solution.

And, we have secured the information to help in the interpretation of the tense and possibly explosive situations to

our American Churches and Mission Boards, especially those whose gifts, prayers, and sacrificial efforts have helped to establish the Churches and other Christian institutions in Japan and Chosen.

We have also had a humbling and searching experience as, in this time of crisis, we looked into the hearts and minds of our missionaries as they faced what one of them called, "the passing of the Great Divide" in the missionary movement in the land of their adoption.

We have also been deeply stirred by our fellowship with our brothers who are leaders in the Church in this fateful hour, the Japanese and Korean Christians who in council, in prayer, and in intimate conversation renewed their devotion to Christ and their determination to be loyal to Him even unto prison or death.

We believe that our going was most timely and fully justified.

Respectfully submitted,

JAMES C. BAKER,
R. E. DIFFENDORFER.

S. S. "President Taft," Feb. 1, 1941.

EXHIBITS

THE ACTION OF THE BOARD TEMPORARILY WITHDRAWING THE MISSIONARIES

The report of Bishop Baker and Executive Secretary Diefendorfer was made to the Executive Committee of the Division of Foreign Missions at its regular meeting in New York City on February 19, 1941. There were present also the Executive Committee of the Department of Foreign Work of the Woman's Division of Christian Service; the Executive Committee of the Home Department of the Woman's Division; the continuing corporation of the Woman's Foreign Missionary Society; and the Executive Committee of the Board of Foreign Missions of the Methodist Episcopal Church; together with Secretaries of the four Divisions of the Board and missionaries from Japan and Korea.

Most of the day was given to the consideration of the report, at the close of which the Executive Committee of the Division of Foreign Missions passed the following resolution:

"Moved that we order immediate evacuation of all missionaries of the Division of Foreign Missions from Japan and Korea, and recommend concurrent action by the Foreign Department of the Woman's Division of Christian Service."

At the close of the meeting, the Executive Committee of the Department of Foreign Work of the Woman's Division met and took the same action.

Accordingly, cables to this effect were sent to Japan and Korea:

Iglehart
Cobb
Japan

Foreign Division and Foreign Department Woman's Division Unanimously Order Farewell Inform Abe*

Diffendorfer Beebe

Executive Seoul
(Korea)

Board Unanimously Orders Immediate Withdrawal All Missionaries

Diffendorfer

Additional consideration of the situation facing the missionaries in that part of China controlled by the Japanese military including Shanghai, resulted in similar action and the sending of the following cablegram to Shanghai:

Fuller Hollows Blackford Board Unanimously Instructs Temporary Withdrawal or Transfer All Missionaries Occupied China Including Shanghai Notify All Concerned

Diffendorfer Mackinnon Cartwright

THE METHODIST POSITION IN JAPAN

It is a matter of genuine gratification that Methodism in Japan was well prepared by its history for meeting the present crisis.

The new regulations of recent months did not affect the fundamental position of Methodist Missions in Japan. Why was this?

Japanese Methodists have been in a Japanese controlled Church since the Japan Methodist Church was organized in 1907. This Church is a union of the work of the United Church of Canada, the Methodist Episcopal Church, South, and the Methodist Episcopal Church through their foreign missions.

The Japan Methodist Church has its own General Conference and its own Boards and Agencies. (The extent of

* "Farewell" was an agreed to code word for cables meaning "all missionaries are expected to withdraw now."

Methodist work in Japan is found in an article in the February, 1941, issue of *World Outlook*, "Methodism Helps to Build a World Church," by R. E. Diffendorfer.)

With Japanese episcopal leadership from 1907 on Japanese support and with few missionaries in administrative positions, there was no problem when the Japanese Churches were called upon to eliminate foreign administrators.

Most Methodist schools have had Japanese principals for many years with entire harmony and satisfaction. Those recently under missionary leadership have made the transition to Japanese leadership without embarrassment.

There was no general problem of property ownership. Methodist churches and parsonages are all owned by the Japan Methodist Church. The schools are all in Zaidan Hojin (Trustee Foundations), the majority of the members of which are Japanese. There is perfect understanding regarding the missionary residences and a few social institutions not yet transferred.

In no denomination in Japan is the relationship between the missionaries and the Church on a sounder basis.

The status and function of the Japan Mission Council of The Methodist Church will have to be adjusted by the next General Conference if and when the new United Church comes into existence.

The existing move toward Church union in Japan found in Japanese Methodists a long standing favorable conviction. If there was actual Government pressure toward union, it caused no wrench or strain among Japanese Methodists.

The Main Concern of Methodist missionary policy is "the health, strength, capacity for self-maintenance and evangelistic purpose and outreach of the younger Christian communities as living members of the Universal historic Christian fellowship,"—a policy which was reiterated by the Board of Missions and Church Extension in its sessions in Philadelphia, November 22-29, 1940.

For the reasons stated above, in the highly explosive emergency of early 1941, Methodist missionaries can be temporarily withdrawn from Japan with mutual understanding and good will.

These reasons will also make it possible for missionaries to return under the new conditions which, we are confident, will prevail.

POSSIBLE IMMEDIATE AND FUTURE FINANCIAL AID TO THE JAPAN METHODIST CHURCH

We rejoice in the efforts now being made by the Japan Methodist Church to assume the full support of its ministers and teachers. Complete support of the total program of the Church is one of the goals of missionary endeavor. No Church in any modern mission field has made greater strides in self-government and self-support than the Japan Methodist Church. It is to be commended for rising so courageously to the demands now made upon it in the distressing economic situation due to war for which it is in no sense responsible.

From the emphasis which the Japanese are placing on self-support, it may seem to some that there is no further need of financial aid from American Churches. If the Japan Methodist Church had one hundred times its present 292 ministers and 44,000 church members, the sudden transition planned for April 1, 1941, might be made.

To achieve full self-support in churches, schools, and colleges as they now exist and at the same time to assume the burden of expansion in these institutions and in the denominational program of evangelism and community service is too heavy a load for any Church to carry unaided. Some of the immediate and most apparent financial problems facing the Japan Methodist Church are:

The maintenance of their mission-aided churches.

The budgets of their large and influential schools.

Additional buildings in order to accommodate more students for the purpose of providing more current income through added tuitions.

The administrative budget of the Church, including the Boards and Agencies.

The provision of adequate theological education which is today practically without endowment.

The support of the large and effective social institutions and projects.

Their share in the support of general Christian enterprises like the Y.M.C.A., Y.W.C.A., Publishing House, Tract Society, etc.

Maintenance of benevolence giving.

While achieving this goal of self-support, there are certain urgent needs of the Japanese Methodists for financial help permissible within Government regulations which challenge us to make gifts to Japan wholly aside from the support of missionaries.

The attainment of self-support for the salaries of Japanese ministers and teachers and the acceptance of gifts from America to carry the total program of the Church are not contradictory. We must not embarrass the Japanese Christians by offering gifts which will hinder their efforts to pay all the annual running expenses of their local churches and their schools, or by gifts which would establish programs and projects beyond their ability to support.

What, then, are the opportunities which we have to help Japanese Methodists today?

1. There are some financial obligations—promises which we American Methodists have made to certain educational institutions both for girls and for boys, to the Wesley Foundation, and for the promotion of religious education in Church schools, payments toward which are within the new regulations and which, in honor, we must meet. If we fail to meet these obligations, these institutions will not be able to make a successful transition to self-support.

2. The Theological Schools and the Training Schools for Women need and can receive immediate financial help. These institutions are practically without endowment. We know what would happen in American Church life if theological

education depended entirely on tuition from the students or on current gifts from the Churches. If the future of the Japan Church is to rest in the hands of the Japanese ministry, as it should, then theological education, always expensive, must be undergirded in a large way.

3. Social institutions and social work projects, of which Methodism has a number outstanding in their effectiveness, can still receive financial help. The training of Japanese Christian social workers is a need yet to be met in Japan.

4. In order to become self-supporting through more income from larger enrollments many of the schools will have to provide enlarged class room and dormitory facilities. The school principals have already asked for help for these two needs which run far beyond our annual appropriations to their current budgets. These needs are urgent and immediate.

5. When the way opens again we must be ready both with trusted and experienced missionaries and with new recruits. Therefore, many of our missionaries now returning must be supported while they serve elsewhere temporarily, or while they prepare themselves for more efficient service in Japan. None but the best and most thoroughly prepared will find fruitful service in Japan in the future.

It will be seen from the above that the policy of the Japanese to come to self-support for their ministers and teachers does not mean that no more missionary money is needed in Japan. It means only that the manner of financial cooperation with the Japan Methodist Church has changed. Gifts which we make in the future will be given outright to the Japanese Church for what it regards as its needs and for its administration.

To continue to make gifts is one way American Methodists now have to keep fellowship with Japanese Methodists in their hour of sacrifice and suffering. It is a real test for American Methodists in the war psychology of these terrible days—a test of our love and willingness to help the Japanese Christians who, after all, are not responsible for the military policy of their Government, and who are meeting their problems with courage, fortitude and loyalty to the Faith.

EXCERPT FROM BISHOP YOSHIMUNE ABE IN THE
NIPPON METHODIST JIHO (THE JAPANESE
"CHRISTIAN ADVOCATE"), FRIDAY,
OCTOBER 11, 1940.

WITH RESPECT TO MISSIONARIES

Though there is a tendency to unnecessary speculation with respect to the status of missionaries, our Church's cooperative policy has been in no wise altered. In certain rural districts adjustments may be necessary, but this is natural and inevitable. On the seventh of this month at a meeting of our General Conference Joint Committee on Policy and Cooperation, these problems were fully considered. It is our hope and prayer that in whatever adjustments must be made in the work and relations of our missionary co-workers as carried on up to this time—in schools, social work, kindergartens, etc.—all possible care and caution may be observed in the full spirit of cooperation as brothers and sisters in the Church.

The movement for self-support and independence need bring no difficulty in our relations. Even after self-support and independence are achieved, we believe that, with thankful hearts for all the beautiful cooperation of the almost seventy years past, this relationship can be preserved without change. Bearing our common burdens in love it is our fixed purpose to carry on as heretofore with our missionary friends residing in Japan.

EXTRACTS FROM AN ADDRESS
TO THE JOINT MISSION COUNCILS OF THE METH-
ODIST CHURCH AND THE UNITED CHURCH
OF CANADA IN JAPAN

Tokyo, January 8, 1941.

BY YOSHIMUNE ABE

Next let me refer briefly to the developments of recent date in the Japan Christian movement. Our missionaries are

acquainted in general with what has happened. It is well known that since the China Incident Japan has been striving to discard old and worn-out things and to make a new order in all our relations, internal and external. It is a real New East Asia which we are seeking to evolve, not just an ideal or an imaginative picture. To achieve this, however, means that Japan must subject her own life to scrutiny and then to reconstruction. All departments of our national existence—political, economic, social and religious—come in for examination and reform in order to take their proper place in the new structure. Naturally this spirit of self-examination and awakening has communicated itself to our Japanese churches, and to the Japan Methodist Church as well, and there have been vast changes in Christian circles since last August as a result thereof. Specifically, this has brought to Christians and to churches the conviction that Japanese Christianity must be a more vigorous evangelistic force in the life of our nation. Should some one ask why this change has occurred and why just at this time, we must answer frankly, because of certain mighty forces, some within and some without the Christian movement.

Of these two forces, I believe the inner one of spiritual conviction is far the more powerful and significant in what has happened. It is much older than the incidents of recent date. With respect to this inner propulsion toward change and toward freedom from foreign financial support and administration, let it be recalled that, though we are in the midst now of a great awakening of national consciousness and conscience, independence and self-support are goals we have been striving for these twenty years. Dr. Diffendorfer and Bishop Baker will bear me out in this, I am sure, and will recall that twenty years ago a plan was made for self-support in the Japan Methodist Church, whereby under the leadership of the Dendo-Kyoku (the Board of Evangelism and Church Extension) all aided churches would become independent and self-supporting within eight years time. However, that ideal was not realized and now twenty years later, we have many churches and other institutions as

dependent upon outside help as ever. Now, however, there is a new spirit abroad in the land and an awakening among Japanese Christians as well, a determination that these things must be changed and that now is the time for Japanese Christianity to stand upon its own feet.

Some say this new stimulus comes from outside Christianity and are critical of it; yet I dare say this new spirit comes not from Government sources or from other movements or organizations *but from our own self-respect* as Japanese and as Christians, and our desire to be genuinely independent. Any pressure that appears to have been applied from without was but secondary and served but to hasten the process. This has been apparent at the repeated meetings that have been concerned with these problems; and all this has but developed in us a conviction, a determination which could no longer be denied. Not that such a purpose is considered an easy thing to accomplish at this or at any time; all recognize the difficulties involved, as I more than any other person am perhaps in position to realize. Nevertheless the changes that are now occurring within the Japanese churches, I dare to say honestly and frankly, are the result of the propelling power of great convictions, first from within and then from without the Church's organized life. Problems of finance, administration and property are but incidental to what is far more significant; they are matters that may be left to committees to adjust, if the true and greater phenomena of spiritual awakening and reform are acknowledged and given proper consideration.

In relation to the formation of the United Protestant Church of Japan there have been many fallacious rumors and mistaken ideas. These also need to be corrected and set in proper perspective. Here again it should be recollected that the National Christian Council has for twenty years had a committee on Church union, and that a united Christian movement has been the hope of hosts of Japanese Christians for many decades. Moreover I remember that in 1929, almost twelve years ago, when I was sitting in on certain sessions of the North American Conference on Foreign Missions such

recommendations were definitely made with respect to Japan. Again, Dr. Diffendorfer will remember perhaps that he and Dr. Shafer said at one of the meetings of the Christian Education Commission some years ago that there should be more cooperation among the Churches and Missions in this country. Likewise, many meetings have been held in Japan to bring about merger and consolidation of Churches, but all in vain—*until last summer*.

Then something like a typhoon happened in political and religious circles in this country, something which put a new light on everything for us Japanese Christians. We suddenly found we had common foes striking at Christianity from without, against whom our only defense was cooperation and union of all the forces of Christ and His Church in Japan. That that stimulus came from forces outside Christianity cannot be denied. Yet here also leaders who have been constantly in touch with the situation feel that this external pressure was but a secondary factor in a spiritual unification movement of far greater significance.

That the circumstances incident to this upheaval have caused the Mission Boards, the Missions and individual missionaries great difficulties with respect to both personnel and property cannot be denied. . . .

Now, honestly, I don't think it can be said with truth that the Japanese Government is bringing Church union in Japan or that the merger is being perfected under the compulsion of the Japanese authorities. One may admit a degree of pressure from outside the natural limits of the Christian fellowship, and one must acknowledge that in such a land as Japan the Church has no alternative but to be organized in conformity to the law and the national polity. But that does not signify Government control of the spirit and body of Christ. Again, it simply is not true that in any contemplated united Protestant body the supreme officer (i.e. the *Torisha*) cannot be removed by the ecclesiastical authorities.

On the other hand, one cannot but be impressed at the great strides of progress this idea of a united Japanese

Church, with representative leadership and under the new impetus, has been making. I have been amazed to observe that instead of the original twenty-three denominations which it was hoped might affiliate, forty-two different bodies have now signified intention of dropping their separate existences and joining the United Church. In fact, all the Protestant bodies in Japan, except the Anglican-Episcopal communion and the Seventh Day Adventists, are now a part of the negotiations for union. Still, let there be no mistake: the merging of these divergent forces is no easy task, as I have reason to know very well, indeed!

We are, however, far enough along to be able to say *there will be one Church under one creed*. The greatest problem confronting us just now is the realization that we cannot do everything at once. Questions having to do with pensions, missionary relations, types of organization, etc., are not easily resolved into organic unity. This awareness has now given rise to the consensus of opinion that for a time there must continue to be a number of "old Blocs" consisting of types of Churches or denominations of congenial practices. This will be like a woman who marries and takes a new name yet is still thought of for a while in relation to her old home and parents. Incidentally I shall from April presumably cease to be Bishop of the Japan Methodist Church; yet for practical reasons during the period of adjustment I must keep my contacts as such with that body, which for the same reasons will not disappear as such for some time but will nevertheless be a part of the United Church.

Concerning the relations of missionaries to the United Church I regret that I cannot say anything definite as yet; but that our missionary co-workers will gladly accept the new situation and find their proper place therein, I have no doubt.

As to the relations of the Japan Methodist Church and the Missions and missionaries associated therewith I can say, however, that aside from financial and administrative considerations there is no change in the policy of the Church. In certain places, due to local circumstances, there may be

difficult situations and unpleasant incidents. Changes of appointments may even be necessitated. Those affected have our deep sympathy as well as our cooperation, and we can only say that it is not in accord with our wishes that things are so.

Now permit me to thank you of The Methodist Church and you of the United Church of Canada for holding the sessions of your two Mission Councils at the same time in Tokyo. In this way you are not only doubtless meeting your own convenience but also saving my time, in that I am not obliged to give this speech twice. You will remember, perhaps, that last year when I came to your annual Council meetings in Kamakura and Kobe I expressed the hope that another year the two groups might meet at the same time and place. Now that has been accomplished, and I wish to express my appreciation. I also wish to go one step further now and urge you next to consider meeting as one united Mission, i.e., that you enter into a true bond of matrimony, so that our Japan Church can deal with you not as separate bodies but as one group. From the standpoint of the Japan Methodist Church this would strengthen our unity and strategy, by helping us to wipe out such old and useless sectional distinctions as west-coast, east-coast, Kyushu and Hokkaido spirit. This is one kind of a Canadian-American friendship pact of which I heartily approve. It is simply my idealistic dream, perhaps, but I hope that it will be a big stimulus to you in your thinking for the future.

May I illustrate what I mean by a personal reference. I was in theological school after the three Missions united their forces in the Japan Methodist Church; but still I was conscious of having been brought up earlier as a Northern Methodist. I always had special affection for the Methodist Episcopal tradition and I looked to them for scholarship. Now some of my colleagues had the same relationship with the Canadian Mission, and between us we used to say, "You are Canadian; I am Methodist Episcopal." That is now all past and it is too late to change the thinking of us old timers per-

haps; but in educating and evangelizing our young people I sincerely hope we can manage some way so that when we come to cooperate with the United Church that is to be, we may be one united Methodist family. We ought not to be two Missions and one Japan Methodist Church but a united front as Methodist workers; only in this way can we make our maximum impact upon the new Church and in turn upon the nation we are seeking to reach for Christ.

Finally, let me say that sometimes I am portrayed in American magazines as leading the Christian forces of Japan in nationalistic and imperialistic channels. I think it unfortunate that such writers do not report such things in our own Japanese periodicals. It seems to me that would be better than to noise them abroad where they cannot be challenged. For after all, we Japanese Christians and all who work with us are one in Christ, and we have one single purpose to press forward vigorously and unitedly in our evangelistic and educational endeavor. My prayer is for such unity and conviction among us all, for the sake of Japan and the world, in His Blessed Name.

Tokyo, January 7, 1941.

DR. SASAMORI'S ADDRESS AT THE MEETING WITH THE PRINCIPALS AND DEANS OF METHODIST SCHOOLS*

"Before we come to the real problems before us today I wish to express our gratitude to the Mission Boards which have helped our schools for nearly seventy years and have enabled them to make the contribution which has meant so much to our country and our Church.

"I hope you, Bishop Baker and Dr. Diffendorfer, can under-

* Dr. Sasamori is President of Aoyama Gakuin, succeeding Bishop Abe when the latter was elected Bishop in October, 1939.

stand the true situation in Japan today, and how we Japanese Christian educators are trying to carry on our task in these difficult times, and what we are thinking about international problems in this time of tension. I trust you have already felt a friendlier atmosphere than you had anticipated when you arrived a few days ago. I am quite sure that the Japanese sentiment toward America is far better than the American sentiment toward Japan. All Japanese people wish to keep friendly relations with America forever. Japanese Christians hope to cooperate with American Christians in promoting human civilization and extending the Kingdom of God.

"I hope you will approve our feeling that Japanese Christian schools should become independent both mentally and financially. We have a slogan, 'Japanese students must be educated by Japanese.' Principals, deans and chairmen of boards should be Japanese. But this does not necessarily mean that our schools do not need American teachers. We want them as teachers of English literature, English language and other subjects in college departments and secondary schools. I am hoping that some time in the future our schools may be able to pay the salaries and all incidental expenses of the American teachers in them.

"Japanese Christian schools have been striving toward self-support for many years and each school is trying now to reach this goal with the beginning of the new school year in April. The Department of Education has a sympathetic attitude and is helping our schools by allowing them to increase tuitions, increase the number of students, raise endowments and by giving advice and help in many ways. But even so some schools will need two, three or even five years to become entirely self-supporting, according to a definite plan. In this transition stage we hope that the Mission will continue to help for a few years more those schools which need it.

"I hope you, Bishop Baker and Dr. Diffendorfer, will be kind enough to have personal interviews with each principal and discuss with him the problems of his school."

RECENT DEVELOPMENTS OF THE CHRISTIAN MOVEMENT IN JAPAN*

BY SOICHI SAITO

*General Secretary of the National Committee of the Japanese
Y.M.C.A.*

A new era is dawning on Japan at present, just as at the time of the Meiji Restoration in 1868, when modern Japan began to emerge from feudalism. In order to understand recent developments within the Protestant Christian Church in Japan, it is helpful to review certain aspects of the national movement which is popularly known as the "new structure."

It is extremely difficult at this juncture to describe fully in a few words just what the so-called new structure means. At the time of the first Konoye Cabinet (1937-38), proposals were advanced for a nation-wide political reorganization of the country, although nothing tangible developed at the time. Last spring the issue was revived and made rapid headway toward the dissolution of existing political parties and the installation of Prince Fumimaro Konoye at the head of a single political party. For this reason, Prince Konoye resigned as President of the Privy Council, but in the middle of the movement, Premier Mitsumasa Yonai and his Cabinet resigned, and Prince Konoye was asked to organize a new Government. During the early part of the summer, definite progress was made toward perfecting details of what was called at that time a new political structure. It soon became evident that the scope of the movement covered much more than purely political aspects of national life and the word "political" was dropped.

Japan's idealistic determination to build up a new order in East Asia is no longer a mere slogan. It has obtained the understanding and support of the entire nation. To cope adequately with this gigantic task, the whole people has arisen with a sincere desire for self-examination and is determined to contribute its utmost toward the realization of the national goal. This new structure movement has come to include various economic and cultural aspects, involving drastic changes throughout the country. These changes will affect all aspects of national life, but will remain within the framework of the Constitution. There is no contemplation of any change in the Constitution, the Government organization or in the two Houses of the Diet. In this respect, as in others, it will be seen that the projected new

* From *Contemporary Japan*, November, 1940.

structure is no mere emulation of anything that has transpired elsewhere in the world. It is a genuine endeavour to seek the participation of all the people in a great renovation. All the people and all organizations are expected to tie in with the proposed new structure in some way or other. It should be noted here, however, that the new structure is still in the making. Changes are taking place almost daily, but this description is designed to afford only a general view of the lines along which the new structure is moving.

The sweeping statement is sometimes heard that Japan has become totalitarian. That is far from being correct. There are certain elements in Japanese life which make it unique and because of which it may be said with conviction that totalitarianism as it is understood in the West is impossible in Japan, although there seem to be some who favor it. For twenty-six centuries Japan has centered around the Imperial Family. The form of government has changed from time to time, but it is noteworthy that the fundamental national polity (*kokutai*) has never changed. In every phase of life, including the present drastic changes within the Christian movement, the significance of the innate respect and reverence of the Japanese people for the Imperial Family remains unchanged. It may be difficult for the Western mind to fathom the Japanese heart and its emotions concerning the Imperial Family. Japanese susceptibilities in this matter go very deep, and casual remarks, cartoons or any disrespectful attitude thereon abroad cause great indignation among the Japanese people. It is regrettable that even among Christian writers abroad there are some who fail to comprehend Japanese sensitivity in this respect, which is a source of real embarrassment and a detriment to the development of the Japanese Christian movement.

Neither eclecticism nor superficial criticism will produce a satisfactory solution of the difficult situation facing Japanese Christianity today. It should be noted that the impact of Christianity on Japanese life and culture today is no mere passing phase; nor is it so simple as "a cultural harmonization," as someone has called it. It seems to be difficult even for some missionaries to appreciate the problems confronting Japanese Christians. Altogether too many do not realize the seriousness of the problems besetting us as we seek to re-examine the whole situation. Although both Catholics and Protestants during the history of Christianity in Japan have undergone persecution, the present situation is quite different. Under the new Religious Bodies Law, Christianity has been recognized officially, along with Buddhism and Shintoism, both of which have an incomparably longer his-

tory in Japan than Christianity. Moreover, the unique contribution Christianity has made in the life, culture and thought of this country has come to be widely appreciated. It also is recognized generally that Christians are good Japanese citizens, even though there have been some critics outside the Church who regard Christians unfairly as being self-complacent and less patriotic than other citizens. This situation constitutes a challenge to all Christians, including missionaries, to do their utmost to remove such misunderstanding and help bring about a better world from the Christian point of view.

This general review of the situation would be incomplete without some brief reference to the so-called tendency to "Japonoize" Christianity. Attempts along this line have been made by a number of scholars during recent years. Some have claimed that the central deity in the *Kojiki* (one of the most ancient and most important of the Shinto scriptures) is identical with the Christian God. There also has been some discussion of the necessity for working out a Christian theology which would embody certain Japanese ideas.

Aware of the trends and developments of the new structure movement, Christians have acquired a widespread and quite spontaneous feeling that something should be done. What has been done is the result of a more or less unconscious need for self-reflection, both by individuals and by the Church. The unprecedented changes, both actual and potential, that have taken place within the Christian Church in Japan during the last few months therefore cannot be adequately evaluated except in the light of the general trends outlined here. Most of these developments since the first of August now can be reviewed with a fair degree of accuracy. There have been perhaps few periods in the history of Christianity in Japan when such momentous events have been crowded into such a short space of time. Historians of the next generation may be able to evaluate the full significance of the changes in our Christian Church much better than we who are in the midst of them now, but it is my purpose to outline as objectively as possible the developments of August and September, 1940, the 2,600th year of the history of Japan, and then try to evaluate something of the meaning and implications of the movement which even now is going on very rapidly toward its climax.

In the situation witnessed in Japan during the last sixty days, there naturally have been numerous rumours, and apparently many off-hand conclusions have been reached hastily by Japanese Christians, foreign missionaries and others, both here and abroad. It should be made quite clear that there has not been any whole-

sale persecution of Christianity or of Christians, and in the opinion of responsible Christian leaders there is little likelihood of any such drastic action. It cannot be denied that there have been suggestions by certain Christians deeply concerned with the creation of an indigenous Japanese Christian Church that foreign missionaries should leave the further development of Christianity in Japan to the Japanese. It is regrettable that certain careless actions by some individual missionaries have given rise to misunderstandings and difficulties. There has been no definite suggestion by responsible leaders of the Christian Church, however, that any rash action looking toward the wholesale withdrawal of missionaries should be taken.

A sensation was created in Christian circles around the first of August by newspaper reports of the arrest of certain leaders of the Salvation Army. The situation was shrouded in considerable mystery at the time, and even yet all details of the background and causes leading to the unfortunate incident have not been revealed. It was announced simultaneously through the press that, although religion was considered very important in the life of the nation, the Government would take immediate and appropriate steps should there develop any clear evidence of espionage under the pretence of religious activities. Later, it developed that some apparently unconscious actions and possibly even unthinking acts of certain Salvation Army officials had been regarded as criminal in the light of present wartime laws and regulations. The detained officials subsequently were released, but they were asked to submit for approval a new constitution which would represent a rather fundamental reorganization, including severance of all ties with international headquarters in London. This reorganization has been effected, and under the name of Kyusei-dan, or Salvation Corps, the institution's former good work is being maintained. However, more emphasis is being placed on open expressions of allegiance to the State and on increased work looking toward the welfare of the nation.

Early in August there were a number of scattered demonstrations against certain Christian schools and churches, with some of which were associated British and Canadian missionaries. About this time, Dr. Luman J. Shafer, secretary of the Board of Foreign Missions of the Dutch Reformed Church of America, who had come to attend the seventieth anniversary of the founding of Ferris Seminary in Yokohama, was given a welcome luncheon at the Tokyo Young Men's Christian Association under the auspices of the National Christian Council. After luncheon, there transpired quite spontaneously a discussion by some of those present of the whole church situation in Japan. As a

result of various views on how the situation might best be met, it was decided later that Bishop Yoshimune Abe, chairman of the National Christian Council; Dr. Tadaoki Yamamoto, dean of Waseda University and an outstanding layman of the Nihon Kirisuto Church (Presbyterian); and Tsunéjiro Matsuyama, a member of the House of Representatives and one of the outstanding laymen of the Kumiai Church (Congregational), should sponsor a meeting to be held at the Tokyo Y.M.C.A. on August 15, at which time leading Christian pastors and laymen might have an informal discussion of these problems. At that meeting, which was attended by some thirty representative Church leaders, Bishop Naidé of the Episcopal Church of Osaka reported on the action regarding the future of missionaries associated with the Episcopal Church which was being contemplated on his personal initiative. He felt that urgent action was necessary in order to relieve the tension. It appeared that the whole Christian movement was about to encounter entirely new conditions. There also were reports at this meeting from a special lay and ministerial group which had been meeting to discuss Church union at Tokyo Women's Christian College. The results of these discussions seemed to indicate the advisability of early action on the union of the different denominations, and this question was taken up at greater length at an enlarged and more representative meeting at the Tokyo Y.M.C.A. on August 17. A similar meeting was held meanwhile in Osaka.

From August 22 to 24, a conference was held at Karuizawa by the central committee of the United Evangelism Committee of the National Christian Council to plan the national evangelistic campaign for the fall. This brought together about sixty outstanding Christian leaders of various denominations all over the country, and those attending were able to get a much clearer idea of what was actually taking place everywhere in Japan. One of the speakers at this meeting was Toyohiko Kagawa, who thereafter returned to Tokyo and, following the sermon at his church the next Sunday night, was summoned before the military police with his associate, the Rev. Kiyosumi Ogawa. They were detained for questioning for about three weeks but subsequently were released, clear of any criminal charge.

From August 27 to 29, the Young Men's Christian Association held a special meeting of secretaries at Tozanso, near Gotemba, to discuss the implications of present trends and the effects on the Y.M.C.A. As most of those present were leaders in the movement, the general situation was discussed at length. It will be of interest to those who follow events chronologically that Premier

Konoye made his first public statement on the new structure on August 28.

Meanwhile several meetings of Christian leaders, notably one on August 29, were held to make plans for a larger and more representative conference at the Tokyo Y.M.C.A. on September 2, when 120 delegates representing all communions and independent non-denominational Churches, Christian schools and other types of Christian work came together. This gathering agreed unanimously that, in view of the situation both at home and abroad, the Christian Church in Japan henceforth should forego all financial aid from foreign mission boards and that all positions of administrative responsibility in Christian schools should be turned over to Japanese. Enthusiastic endorsement was given the proposal to bring about a united Christian Church. The meeting also suggested the appointment of a representative preparatory committee with full power to act for the various denominations. The National Christian Council was asked to communicate with the various denominations and, if possible, to secure general meetings of all denominations in order that official action might be taken on the Church union proposal before October 17, the day on which a national Christian mass meeting was scheduled to be held at Aoyama Gakuin (a Methodist college in Tokyo) in celebration of the 2,600th anniversary of the founding of the Empire.

On September 6, the Christian Education Association brought together at Aoyama Gakuin the leading presidents and teachers of Christian schools throughout Japan. After a long discussion of the reconciliation of Christian education with the spirit of the times in the country, the meeting agreed unanimously that Japanese Christians should hold all administrative positions in Christian schools and that financial contributions for the maintenance of Christian schools should no longer be received from abroad.

On the morning of the same day, there was a meeting of various affiliated Christian agencies connected with the National Christian Council, including representatives of the Y.M.C.A., the Y.W.C.A., the W.C.T.U., Bible societies, Kyo Bun Kwan (Christian Literature Society) and other Christian literature groups, social welfare and other kinds of work. This group also endorsed the movement for Church union and agreed to cooperate when definite action could be taken. A special committee was appointed to consider essential details of problems of relations and adjustment with the new organization.

In the afternoon a special meeting of the executive committee of the National Christian Council discussed and agreed on several propositions that had been made by the informal groups mentioned above. The National Christian Council officially approved

the plan and accepted responsibility for executing the proposed Church union. A special resolution was voted calling attention to the long history of efforts on the part of the Christian Church in Japan to bring about financial and administrative autonomy. This was added lest it be inferred that the chief cause of the action presented to the Council was solely the existing situation in Japan and abroad. It also was resolved that at an appropriate time formal expression of gratitude should be made for the assistance from abroad in helping the Church to attain the strong position it now occupies in Japan. It was agreed that efforts should be made in the expectation that an announcement of an organic Church union could be made at the Christian mass meeting on October 17, the day chosen by the Christians to celebrate the anniversary of the founding of the Japanese Empire.

Details of the proposed Church union are still being worked out, but a few aspects thereof have come to stand out quite clearly. One essential will be agreement on one name, one creed and one organization. This will mean a centralized administration and, naturally, dissolution of the National Christian Council as it is organized at present. Full recognition has been given to the many complicated ecclesiastical problems involved in such a quick adjustment. It is probable therefore that for the time being, and within the framework of the proposed union, arrangements will be made for at least eight or ten of the larger denominations to continue more or less as they have been functioning. It is the hope and expectation, however, that gradually unity even in the ecclesiastical sense will be achieved.

This movement is not confined to Christian groups alone. On September 15, the religions bureau of the Department of Education called a meeting of representatives of the three officially recognized religions. At that meeting reports were made on the preliminary steps being taken by the Christian denominations, and the Shinto and Buddhist leaders were advised by the authorities to work toward union of their respectively different sects. It was quite evident, however, that the Christian groups had been paving the way and had made far more progress than had even been contemplated by either of the two other groups.

On September 25, a meeting of representative laymen was held at the Tokyo Y.M.C.A., at which a resolution was voted unanimously saying, in effect, that Church union was a long-cherished hope and that the time had come to take immediate action toward that end. During this meeting a report was made by a representative of the Nihon Kirisuto Church (Presbyterian-Reformed) that the chairmen of the Chukai (Presbyteries) had decided that under certain conditions they would join in the proclamation of Japanese Christians for Church union on October 17.

Until the National Christian Council meeting on September 6, very little thought or attention had been given to the implications of all these problems on relationships with mission boards and individual missionaries of various Churches. Bishop Abe arranged two small meetings of missionaries and another later, on September 13, of some twenty-five outstanding Japanese Christian leaders to think through some of the problems arising from these relationships. Another meeting was held on September 17, at which Bishop Abe met the official foreign delegates to the National Christian Council. He stated that no representative of any of the more than forty denominations in Japan had expressed himself at any of the meetings previously mentioned in favour of the immediate withdrawal of all foreign missionaries. Bishop Abe then presented a very clear and concise summary of the consensus of opinion which had been expressed at the meeting of Japanese Christian leaders on September 13. He prefaced this statement by saying that a variety of opinions had been voiced and that, although no formal vote had been taken, he had summarized the general views of those present under four points as follows:

(1) If among the missionaries there are those who feel that their chief contribution to the Japanese Churches has been completed and who consider that their continued presence is an embarrassment to their Japanese brethren, then they should be free to return home, and it would not be a kindness for the Churches to urge them to remain.

(2) We feel that in some way a procedure should be found whereby the Japanese Churches may exchange experiences and advice regarding these matters with the authorities of the missions or directly with the mission boards.

(3) As for local cases wherein friction may arise, we feel that unless they are handled with the greatest wisdom and care they may serve as precedents for other happenings of greater consequences. So a committee of three, consisting of the Rev. Mitsun Tomita, the Rev. Michio Kozaki and myself (Bishop Abe) has been set up to keep in communication with the field and with the authorities. Any difficulty should be reported instantly to the National Christian Council so that we may do our best to help.

(4) As for those who desire to remain with us, the Churches will exert their utmost good offices by way of cooperation and protection.

It should not be assumed that the drastic action on the part of the Christian Churches for union came about solely as the result

of the present situation. It has been for years the cherished hope of many of the outstanding Christian leaders in Japan to achieve complete financial independence as quickly as possible. The apparent suddenness of the recent action was caused by accumulated momentum both within and without the Churches. The complicated international situation, combined with the movements which preceded the announcement of the so-called new structure launched by Premier Konoye, contributed greatly toward bringing to a head a tendency in the Churches which had been in the background for more than twenty years. Through these years consecrated Christian leaders have been fostering the movement originated by such men as the late Hon. Hampei Nagao and others, in the hope that one Christian Church could be obtained in Japan. We could go back much earlier and study the attempts made during the early Meiji Era for the union of such Churches as the Presbyterian and Congregational denominations.

It cannot be denied that perhaps the chief immediate cause underlying all of these recent developments is the enforcement of the Religious Bodies Law, which was passed by the last session of the Diet and took effect on April 1, 1940. Under this law, Christianity by name is recognized legally on the statute books of Japan. Leaders of the various denominations have been consulting Education Department authorities on the numerous complicated details involved in their application for registration under the requirements of the Religious Bodies Law. During the summer it became known that the Education Department authorities had decided to recognize only those Christian denominations which have at least fifty different churches and not less than 5,000 members. This meant that of the total of forty or more different Christian denominations—excluding the Roman Catholic and Greek Orthodox Churches—now operating in Japan, approval of applications for registration probably would be granted to only seven, namely, Presbyterian, Methodist, Congregational, Episcopal, Baptist, Lutheran and the Sei Kyokai (one faction of the former Japan Holiness Church). The smaller denominations at once saw the implications of this decision and began to take steps for amalgamation with one another or with one of the larger groups. For instance, the Evangelical, United Brethren and Disciples groups already have combined with the Christian-Congregational Church (Kumiai) and the Methodist Protestants have united with the Methodist Episcopal Church. During last spring and early summer, all this had a depressing effect on church leaders, but largely because of the actions and decisions taken during August great courage has been aroused and the

determination to move on toward one united Church has gained great impetus.

It is yet too early to say just what may take place by March 31, 1941, the date by which religious bodies must be approved for official registration in accordance with the provisions of the Religious Bodies Law. It is anticipated, however, that after the organic Church union has been effected it will be possible to make the necessary application and receive official sanction according to the new law for one united Christian Church in Japan.

CRISIS IN THE JAPAN CHRISTIAN MOVEMENT*

BY CHARLES IGLEHART

The swift acceleration of events in Japanese society since Prince Konoye took charge on July 17, 1940, has carried the Christian movement along at a pace almost too rapid to admit of clear delineation. But with a minimum of interpretation or forecasting of the future we shall attempt it.

BACKGROUNDS

The new Premier one week after assuming office made a radio address in which he adumbrated much that has since followed, and in which he gives a clue to the understanding of trends that are clearly reflected in Japanese Christianity.

"As is well known, the international situation has changed radically. The old world order has ended in Europe, and there are growing indications that the change will spread to other parts of the world."

"Regarding foreign policy . . . this country will take the initiative in building up the new world order."

"A new political structure is necessary if the difficulties confronting this country are to be overcome. My attention will now be directed toward bringing about this new structure."

"It is absolutely necessary to reform the economic system so that there will be no need for us to depend economically on foreign countries. The near future will see stricter control."

"It is important to forge closer ties with China and to plan further advance in the South Seas."

"An end must be put to differences of views among the people, for otherwise the nation will find it difficult to make decisions regarding the future."

* Extracts from an article in the *Japan Christian Quarterly*, October, 1940.

"Old conditions persist in educational circles, and education should be reformed as drastically as other national institutions. I hope educators will make it their sole concern to educate the rising generation so that it will have thorough knowledge of the national policy and assume responsibility for advancing the national traditions."

Looking over Prince Konoye's points one by one we can readily obtain a rough outline of Japanese policy during the past two months. The incredible turn of events in the European war is taken to mean the passing of the "old world order," and the natural reaction in this country has been a stiffening of attitude toward British policies. The September issue of *Contemporary Japan* carries a summary of the succession of anti-British demonstrations and of espionage scares that occurred during the summer. The objectives in Manchukuo and China are to be pressed with a new energy amounting to "the initiative in forming the new world order." After Foreign Minister Matsuoka enunciated the policy of "further advance in the South Seas" in his address on the "Construction of the New Order in Greater Eastern Asia," French Indo-China, the Netherlands Indies, and adjacent territories moved onto the front pages of the papers and took focus in the public mind. On September 28 the Mutual Assistance Pact with the Axis powers was announced.

For all these titanic undertakings there had to be a total reorganization of Japanese life at home. At first this was talked about as though it were to be merely a coalescing of the almost defunct political parties in the formation of one single party for political purposes only. But Prince Konoye soon announced that the change was to be a totally new structure of the State, under "the changeless principle of the service of every subject to the Imperial will." He said: "Democracy, liberalism and socialism are incompatible with our national genius."

Since the middle of August the people have become aware of the powerful influence of these "renovationist" elements in public life. In a dramatic way the ferment has been going on in the selection of members of the preparatory commission and in their work of setting up "the new structure." The Premier is at the wheel, and his trusted associates are near the controls, but the driving force is a group that has never yet exercised a determining pull on domestic policy. They may have had much to do with events on the mainland since 1931, but not until now have they had their turn at home. Their vigorously asserted claim to be the propulsive energy (*sui-shin-ryoku*) of reforms more thorough-going than even those of the Meiji Era will have to meet the tests of the coming months. Of their sincerity and earnestness no one can

have any doubt. Their influence has been registered to some degree in virtually all the changes that have come upon Japanese society in recent weeks.

INFLUENCES TOUCHING THE CHRISTIAN MOVEMENT

The Religious Bodies Law, which was passed in the Diet of 1939 and became effective in April of this year, provides one year during which all religious bodies may operate under their old charters, but beyond which they cannot go without fresh permission from the Government. This would have made the year 1940 a crucial year in the history of the Christian movement even if it had not been for other events. At first it was promised and believed that at least the larger denominations would be brought within the provisions of the new law without much change, and indeed with resultant benefits. As time has gone on, however, it has become plain that this overhauling of the structure of the Churches as civil bodies is to be the occasion for carrying out the "re-orientation" of spirit and thought in the field of religion. By August it was understood that seven Churches—the Presbyterian-Reformed, Methodist, Congregational, Episcopal-Anglican, Holiness (the moderate wing), Baptist and Lutheran—would be accorded status as recognized denominations. Each of these was well on the way toward completion of a revised constitution acceptable to the Ministry of Education, and most of them were planning special meetings of their authoritative bodies for final adoption of same this Autumn.

In the meantime within the Christian movement there has been going on a trend of great significance in the present crisis. For years a group, largely laymen, but with some ministers of independent Churches included, has been agitating for drastic changes in the organization of the Churches. They have had two main planks in their program—one emphasis has been on financial independence from the west, and the other one has been on Church union. After the American Alien Immigration Law was passed some of these same persons all but divided one or two of the denominations on this issue of declining all financial help from the "sending Churches." Ever since, in what is now called the *Doshikwai*, or Christian Brotherhood, they have been energetically promoting the total independence of the Japanese Christian movement.

This same group, with a few leaders of the denominations, has been the driving force of all recent movements for Church union. Both within the National Christian Council and without it they have kept up the pressure until a reluctant assent was obtained from most of the denominations. A commission has

been in existence in one form or another for a decade, but it has always seemed to suffer a kind of muscular paralysis which prevented real action. The *Doshikwai*, however, is made up of men and women who are in deadly earnest over this thing. They also are patriots. It is largely the influence of their leaven that has occasioned the increasingly frequent expressions of patriotism and of national obeisance in Christian bodies. They make suggestions and set up tests that no true Japanese feels he can decline to accept. Thus in a number of instances it is the Churches that have been in the forefront of the present "spiritual mobilization." Since several of these leaders in the *Doshikwai* have intimate access to government and military circles they have naturally taken on the function of go-betweens—a situation that has its advantages, but also its embarrassments.

SUMMARIZING THE SITUATION

Let us now try to gather up the threads. The Christian movement responding to the startling changes in the Japanese larger society has through its spokesmen given voice to principles of change in its life. They involve:

- (1) Financial autonomy, . . .
- (2) Church union, . . .
- (3) The affiliated nation-wide Christian agencies—Y.M.C.A., Y.W.C.A., W.C.T.U., etc.—are facing vital decisions, . . .
- (4) The Christian schools are beset by problems all their own, . . .
- (5) The place of the missionaries and the missions is the least clearly defined area of the entire picture. Missionaries have not been present at most of the recent meetings in which attitudes have been clarified and policies discussed, so we have no direct information. Furthermore, things have moved so swiftly that matters essential to the life of the Churches had to be taken up first, and the leaders have scarcely yet gotten around to giving unhurried time to studying the implications in missionary personnel and relationships.

But this does not mean that business is to go on as usual. With the usual courtesy and thoughtfulness of our Japanese colleagues most of us missionaries are now surrounded by a protecting atmosphere of calm. But surely none of us can take this illusion to mean that our relations are to continue as before. Leaving aside the local and individual cases where the presence of any foreigner is now inappropriate, every missionary, no matter what his or her work, is sure to have to re-think his task and his place in the Japanese Christian movement.

In the churches *evangelistic missionaries* must make the delicate adjustments implied in all the recent pronouncements of the leaders. Some may continue touring in the country places or maintaining a routine of pulpit and parish work in places under their care. But many will find this to involve more embarrassment to the work than benefit, and will be marking time this winter in their homes. This cannot go on forever, and must give way to some more basic platform for the work of the missionary in the local church or district, if it is to continue.

The *missionary in school work* is in no less difficult a position. In most of the schools the Japanese executives with loyal courage have set the foreign missionary back at his task this fall as usual. And the general testimony is that there never has been a more courteous attitude on the part of faculty colleagues and students. But indications point to a sharp turn with the new school year next April. Some persons think the line will be drawn at middle school, girls' higher school and college preparatory grades, and at all content courses, leaving for the foreign worker only the teaching of the English language, and this only in the higher college and university levels. Still other institutions are said to have intimated that from next school year all foreign teachers must be supported from school funds. In still others the rumor persists that there will be no foreign teaching at all. When it is recalled that according to the principles announced by the Premier and by the Minister of Education all teachers of any sort whatsoever are servants of the State, engaged solely in citizen-training, it will be seen how precarious the place of any foreigner must be in that profession.

For the present the missionaries least affected are *those engaged in social work* where the supervision comes from the Welfare Ministry. This, however, is thought to be a temporary phenomenon due to the fact that the renovation of the national structure has not yet reached all such activities. Missionaries engaged in night schools, informal educational groups, and in the use of the home for personal influence are carrying on fairly normally, and this latter type of work may in the end prove to be the most fruitful one open to the foreign worker.

The dilemma that will present itself to the evangelistic missionary is that on the one hand a Church which is truly self-propagating financially cannot continue even on a cooperating joint basis of administration of mission funds for evangelism. But if all ties are cut and the missionary works as a lone-hander completely outside the Church organization he will run onto the snag of official suspicion that attaches to unaffiliated religious workers. We are hearing it said in some circles that only those mis-

sionaries can continue who derive their support and work budgets from the Japanese Church.

The question of initiative in making withdrawals or re-adjustments is as yet undecided, some wishing the Churches to do this, others waiting for the boards in the sending countries to do so, and others thinking the matter should be left to the individual missionary to determine for himself. This latter raises the question of the compatibility of a foreign missionary in the newly developing national situation. With rare tolerance the authorities and the community have permitted virtually the entire missionary body until now to go on with its work in the field of ideals and thoughts and yet with an avowed neutrality which to many must be interpreted as really much less. Can this go on? If so what spiritual and mental adjustments will be required on both sides? And will the sending Churches maintain spiritual fellowship when national ideals have moved so far apart? We wonder whether in any mission field there is such an interplay of understanding and fellowship throughout the entire missionary family as in Japan. And for the most part mission organizations are flexible. Whatever changes are called for can be made, we feel sure.

If we have seemed to deal with the present situation with a full sense of its gravity this does not indicate that there is any need for panic. It is not defeatism but rather intelligent strategy to face clearly the factors operating to cause change, and then to make such adjustments as will conserve values of the past in making a vital contribution to the present and the future. All the consecration and the power in prayer that we possess will be called for during these coming months, if we are to come through this crisis without serious loss to the Japanese Christian movement or the weakening of ties between it and the Churches of the west. But with Divine resources at hand we do not fear nor despair; we have had committed to us as missionaries the "ministry of reconciliation" and now is the supreme hour of its testimony.

BACKGROUNDS*

When we last wrote, the announcement had just been made of the signing of the Tripartite Pact between Japan, Italy and Germany, but no repercussions had as yet been felt from abroad. When those came they were in the form of an urgent "suggestion" from the State Department of the United States that American citizens of certain categories should return home, following precedents set in recent European situations where hazards were felt

* From an article in the January, 1941, issue of the *Japan Christian Quarterly*.

to be especially great. This in turn seems to have caused astonishment in Japan, where apparently there was no expectation that the new alignment and its interpretation by the Premier and the Foreign Minister would cause such perilous reactions abroad. Immediately a moderation in tone in all public utterances was noted. Later the appointment of Admiral Nomura as Ambassador to the United States was generally interpreted as more than a mere gesture of good will across the Pacific. It is taken as symptomatic of present trends in foreign relations.

Simultaneously, though perhaps with no casual relationship, the domestic scene has seemed to become much calmer. The "New State Structure" has given way to the "Imperial Rule Assistance Association," and adjustments of social, economic, political and industrial life have seemed to move into the area of conference rather than of abrupt command and pronouncement. How significant this may be in the long run no one knows, but it has at least eased emotional tensions for the man in the street.

The letting up of strain has been registered within the Christian circles as well. Extreme actions that were thought to be unavoidable now appear not to be so, and with the lessening of pressure they have moved out of the immediate foreground. This, too, may prove to be but a temporary lull in a great tidal movement, or it may be a return to more normal processes of change. In any event it has afforded the Japanese Christian movement a much needed breathing space. . . .

THE MISSIONARY AND THE JAPANESE CHURCH

Although this problem is implicit in most of the others we have noted, it may be well to focus a few paragraphs upon it specifically. The first impact of the blow in late August struck the foreign workers full force. That is, it struck the Churches at the point of their foreign missionary relationship, in finance and personnel. "Freedom from foreign money and foreigner management" was the slogan. And because of its deep and broad implications in judgment of the Christian Church by the public throughout Japan, and its complications with national interest, the Churches were hardly able to take up much of the shock or to protect the status of the foreign workers. It came swiftly and accompanied by rumors if not threats which might have involved the very existence of the Churches themselves. Once challenged the Churches had no alternative but to accept the slogan and carry out immediate changes in missionary relations.

The blow fell first upon the Seikokwai, the one Church among the larger ones in which the foreign missionary was most intimately a part of the structural life of the Church. Not only as

missionary, but as Bishop and as parish priest, his roots went deep into the Church life. The action of this Church meant a tragic severance of these ties and an uprooting which is now resulting in withdrawal of virtually all the missions affiliated with it. There are other influential denominations in which the traditions and practice of missionary cooperation are such that the acceptance of this slogan has meant little or no change, but it was not against these Churches that the campaign was directed.

The result, then, was a sudden shock to missionary morale at the very start, and an uncertainty as to whether the rumored actions appropriate to the situations in each denomination might not be taken for the elimination of all missionaries.

The October meetings of the Churches passed without action being taken by any but one. The Nihon Kirisuto Kyokwai (Presbyterian-Reformed) accepted the recommendation of its Moderators of Synods and passed a resolution suggesting the withdrawal from membership on the part of the foreign missionary. He was not asked to discontinue his work, much less to leave the country. Yet in the nature of the case change of status as clergyman and the involvement of his evangelistic work in the new financial independence policies made the future uncertain. Inasmuch as this Church is the largest in members and in influence of all the denominations the effect upon the entire missionary body was considerable.

PLAN OF COOPERATION EVOLVING

We have referred to the lightening of tensions during the late fall and now in the early winter. This was clearly reflected in the attitude of the Government authorities. Either they had under-estimated the implications of the actions they had pressed upon the Churches in relation to the foreign missionaries or a larger and changing perspective called for a modification of policy, or possibly some extreme elements in the various departments were brought under the control of their more moderate superiors in office. At any rate, instead of the other Churches being instructed to follow the lead of the one Church that had taken action, the Church was encouraged to give assurances to the missionaries that cooperation is to continue, and to go into conference with them looking to a definition of their work.

Now the uniting Church is working on the same problem, and it is hoped and expected that a mutually acceptable plan of cooperation will be evolved. Present indications are that it will take the general form advocated by the leaders of the Nihon Kirisuto Kyokwai, of affiliation in organization and accrediting in work. This may be a disappointment to those missionaries who have

hitherto done all their work as full members of their Church organization. But on the other hand it will give a definiteness to the areas of work expected of the mission and will unquestionably lead to a greater awareness on the part of the Church of its corporate responsibility for the foreign worker and his task. Thus the evangelistic missionaries now seem to be facing a future of fruitful service in relation to the newly forming Church.

Missionaries in school work also have had a time of uncertainty. With the exception of two or three schools the actual present relations have not been changed. Hiroshima Jo Gakuin was made the object of an agitation against the foreign religion and workers. As a result the missionary staff there has been withdrawn. In most schools, however, work has gone on as before. But there has been much apprehension of the future. Just as it was impossible to verify the rumors before, now no one can accurately appraise the significance of the present apparent change of attitude. The executives of a number of our Christian schools are now reassuring the missionary staff regarding their future work. Requests are being made of several missions to send replacements and even increases in missionary personnel. It has not been expressly stated that teaching subjects are to be as before, but that is the implication. This may prove to be merely passing relief, but at any rate it shows that the move to eliminate the foreign teacher was not voluntary on the part of our colleagues in educational institutions. It should be noted that in almost all instances the change to Japanese executives has now taken place. Also practically all such institutions are making up their 1941 budgets on the basis of self-support—some at once and some with necessary adjustments for three or four years.

The missionary in social work is both in a more secure position and in a more precarious one than those in Church or school. On the one hand the Welfare Ministry has never once varied in its attitude of appreciation and protection of the foreign missionary worker. But on the other hand the requirements of self-support if applied to such institutions will inevitably mean either discontinuance or an impoverishment of program that would make their continuance almost meaningless. The only way out of the dilemma is the rapid devolving of responsibility upon local boards of trustees or managers who can carry on in case money from abroad or missionary leadership may have to be suddenly withdrawn. This is going on now in most social institutions. Missionaries who are engaged in more informal types of Christian work have been able to go on without much change, though student attendance at group meetings is said to fluctuate and in some cases to have fallen off.

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